
THE DAYS of YOUTH



SPALDING

WOOD-
COMSTOCK

Pacific Press

The DAYS *of* YOUTH



1 DAYS OF YOUTH

THE
DAYS OF YOUTH
A STUDY *of the* PERIOD of ADOLESCENCE

VOLUME FIVE
THE CHRISTIAN HOME SERIES
IN FIVE VOLUMES

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Plan

WITH this volume is completed the series of five books on Christian home making and child training. The full series is:

Vol. I—MAKERS OF THE HOME (General; for youth, the newly married, and parents)

Vol. II—ALL ABOUT THE BABY (Infancy—first three years)

Vol. III—THROUGH EARLY CHILDHOOD (Childhood—three to nine)

Vol. IV—GROWING BOYS AND GIRLS (Pre-adolescence—ten to thirteen)

Vol. V—THE DAYS OF YOUTH (Adolescence—fourteen to twenty)

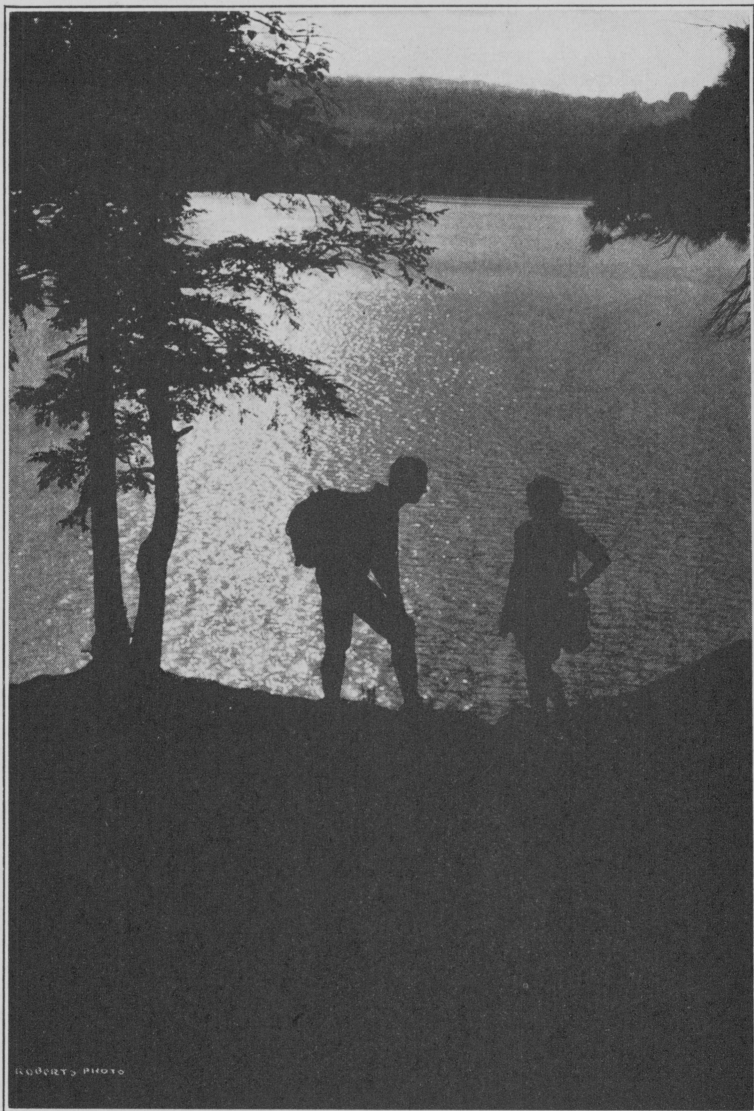
“The Days of Youth” is written primarily from the viewpoint and for the benefit of parents of adolescents; but while presented in the language of the common people and with little obtrusion of the bones of pedagogical science, it is not less of value to the professional teacher, and particularly to the leader of youth in social and religious lines. Indeed, the mutual understanding and coöperation of all these mentors of youth are essential to successful leadership and development of our adolescent children.

It will be observed that this treatise is in three divisions, dealing with the three periods of Early, Middle, and Late Adolescence. The greater space is given to Early Adolescence because that period is the onset of youth’s new powers and problems, and their discussion is basic to the later periods. The sectional and chapter division of the former books of this series is maintained in this, thus preserving the plan for monthly or weekly study, covering a year.

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THE DAYS OF YOUTH



WILL YOU VOYAGE O'ER WITH ME?

"No other human experience is so fraught with possibilities of weal or of woe as courtship and marriage. To no other science, then, should be given such careful thought and such preparation of mind and heart."—Page 251.

Foreword

WHEN the child has reached the age of youth, a new world of appreciation, of opportunity, and of power opens to him. And by the same token, the parent is confronted with a problem of government and of guidance new to his experience and usually complicated by his failure to understand that he is dealing with new factors. The period of adolescence is the last stage of child training, and the parent's experience in it is the final acid test of his success.

No one can be successful as a parent who begins only when his child has reached the crucial age of adolescence. The life of the youth is built upon the life of the child. The foundation which the parent has laid in the infancy of his child is the basis upon which he has to build in the youth of that child. It is, then, of the utmost importance that every parent study the science of child culture, beginning with the cradle and advancing with the growth of the child. When adolescence is reached, it is more than ever necessary that the parent understand the psychology of his child, and be able to adapt his parental attitude to the new forces and the changed conditions in the child's life.

Not only the parent but the teacher and the church or community leader of youth must be students of the age with which they are dealing. The insight, sympathy, and coöperation consequent upon such study will go far to remove the misunderstanding and opposition that so commonly agitate the mingled society of youth and adults. The greatest cause of antagonism between the governing and the oncoming generations is the ignorance of the elders; and that cause it is within the province and the power of the elders to remove.

The Christian Home Series, of which this book is the fifth and last volume, constitutes an attempt to assist students to get a Christian education for the work of parents. These books we trust will make interesting reading, but they are not primarily for entertainment; they are for training. It is not sufficient merely to read, to acquiesce, to approve; it is essential that whatever of truth and value is herein taught shall be put into practice by the parent-student, as it may fit his circumstances and needs.

As an aid to such study, suggestive outlines and questions have been prepared as an Appendix. The parents who desire to make real progress should give earnest thought to each question and meditate upon the answer in connection with a study of the text. Supplementary readings are suggested for each chapter, and a Bibliography at the close provides information in regard to the books named.

These studies may be pursued by any individual alone; but help and inspiration will be found by churches' or communities' organizing for study. For such organizations additional aids to study are provided, and close connection and correspondence are solicited. Full information may be obtained by addressing—

THE HOME COMMISSION,
Takoma Park, Washington, D. C.

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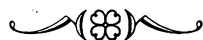
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Division I—Early Adolescence



SECTION I

THE NEW MAN AND WOMAN



UP THE HILL TO MANHOOD

"Youth is the springtime of life. A new vitality is surging through the person, as joyous, as beautiful, as promising, as the revival of the natural world in the spring."—Page 13.

CHAPTER 1

At the Beautiful Gate

Springtime of Life. Youth is the springtime of life. A new vitality is surging through the person, as joyous, as beautiful, as promising, as the revival of the natural world in the spring. Through brief childhood there has been a sowing of seeds good and bad, and now in the warmth and moisture of adolescence they germinate in the soul. The corn and the weeds, the wheat and the tares spring up together, and which shall gain the ascendancy and choke the other out depends upon the work of the husbandman.

Turn of the Road. It is of vital importance that parents understand what is occurring in the lives of their adolescent boys and girls; for while the earlier work of child training has been important and in no small degree affects the life of the youth, now, just now, when every element of life—physical, nervous, mental—is leaping and straining at the leash, just now is the most critical time, when the right teaching may make a life and the wrong teaching may wreck it.

Adolescence. What do we mean by adolescence? It is a word that comes from a Latin root meaning, “to grow up to,” and it denotes the age when the child is growing up to the man or the woman. We may express the same idea by the word “youth,” but “youth” has other meanings than just “the age of growing into manhood or womanhood;” and so we more exactly express this meaning by “adolescence.” The word “adult,” which means a mature person, comes from the same root. The adolescent is the person growing up; the adult is the person grown up.

Puberty. The point at which the person enters adolescence, the point at which he begins to change from boy to man or from girl to woman, we call “puberty.” This comes from a Latin word which means the same as our word “adult.” It seems a little premature, because it takes several years after puberty for a person actually to reach the adult stage. But anyway, by “puberty” we mean the beginning of adolescence.

Varying Age. Puberty comes on the average at a little earlier age to the girl than to the boy. In our land and race, the

usual age of puberty for the girl is the twelfth year; for the boy the fourteenth, though in either sex individuals may reach puberty a year or more either before or after these ages. Generally speaking, the more nervous and vivacious the temperament, the earlier comes puberty, and the more calm and slow-moving the person, the later is the entrance into adolescence.

Extent of Period. The period of adolescence extends over several years. We may fix it in general from twelve to twenty-four, remembering that some individuals enter it earlier than twelve, and may emerge from it younger in years than twenty-four. The completion of adolescence is not so readily marked as its beginning; for it is indicated not alone by perfection of physical development, but also by mental development—the ripening of judgment, the ability to reason, and the general steadying of the emotions. Indeed, it is rightly said that a large proportion of the population never advance mentally beyond the adolescent period. Nevertheless, though the adult state be only approximated, yet we must for practical purposes fix the closing limit of the adolescent period at from twenty to twenty-four.

A Critical Time. Adolescence, and particularly early adolescence, is the most critical period in the life of the individual. It is the time when the boy and the girl come to the consciousness of the purpose of life, and of their own individual relation to it. In childhood they have been under authority; now they feel an inner urge to independence of will and initiative in action. There are stirring in them new impulses to physical, intellectual, social, and spiritual activity. They cannot be inactive, yet they have insufficient experience to guide them; and whether their course shall be wise and beneficial, or foolish and destructive, depends largely upon their elders' understanding and sympathetic help.

Profound Changes. Few parents understand how profound are the changes which come in their children in adolescence, and particularly at puberty, the beginning of adolescence. Most parents think of their young adolescent children as merely bigger boys and girls. They are far more than that. They have new thoughts, new emotions, new impulses, new ambitions, a new understanding of life; they are indeed new individuals. It

is not fantastic to say that the change which comes at puberty is almost as great as the change which comes at birth.

Five Stages. We may note the five stages of human life as, first, gestation, marked at the beginning by conception; second, childhood, begun by birth; third, adolescence, begun by puberty; fourth, maturity; and fifth, senility, or old age. The point of transition from one stage to the next is marked in each case by great changes and new experiences. And each successive stage is attended by less disturbance than the preceding. Conception is the most marvelous of all the processes; the mystery of human life which is there begun is beyond our comprehension; but it is not so much the subject of common thought as is birth, because at birth the new human life first comes within the range of our observation. At birth, the fetus becomes the child, and enters upon a more independent existence. Yet through infancy the child is still nourished from the mother's body; and throughout childhood, though gradually assuming more and more independence, the individual is still an adjunct of his parents.

A New Life. But at puberty there comes again a change, less sudden, less violent, less spectacular, than birth, but which affects life not less profoundly. Henceforth the individual is not a child, but a man or a woman. He is not at once a fully developed man or woman, just as the babe at birth is not a fully developed child; but he is not less definitely in the new position. The newborn babe has but little more consciousness than before birth. It sleeps most of the time, it recognizes no one, it distinguishes between sensations only in the most elementary degree; yet it is definitely upon a new basis of existence, taking nourishment in a new way, and having its senses ready to receive new impressions. None of us question that the child is distinctly a new individual as compared to his prenatal existence; but we need to understand that the adolescent is a new individual also as compared to his pre-adolescent existence. And just as the child requires new and different treatment than the fetus, so the adolescent requires new and different treatment than the child.

Maturity. At the close of adolescence comes maturity. The transition from one to the other is not so marked as the change

from childhood to adolescence. Yet there is a decided change, a new outlook, a better-balanced judgment, a more settled state of mind. The change from adolescence to mature manhood or womanhood is often marked by some trying experience which purifies the emotions, clears the judgment, strengthens the will, and gives a very definite new vision. Henceforth there is the solidity of manhood or womanhood, and the most creative period of the life is in full swing.

Old Age. The next stage is old age. (Senility, although having exactly the same meaning as old age, is in the popular mind restricted to the experience of decay, or "second childhood.") Old age is least marked of all life's stages at the transition point, and varies greatly in point of time, in different individuals. It begins physically with the failure of the reproductive function; but the other physical powers and the mental powers may continue in full strength for many years.

Destiny Determined. We say that adolescence, especially the beginning of adolescence, is the most critical period in human life, because at that time the destiny of the life is usually determined. True, the direction of the adolescent life is largely influenced by the training the child has received, and remotely by the prenatal and hereditary influences. All that goes before any period of life has its effect upon that period and succeeding periods. But those influences are not ineradicable; they may by the power of God on the one side, or the influence of the devil on the other, working upon the emotions and the will, be changed into other directions, and a different life may begin.

Swift and Sudden. Of all periods, the adolescent period is the most capable of being influenced and molded. The current of the life is then swift, and slight shifts of the rudder will suddenly steer the ship of the soul into one channel or another. Eighty-five per cent of conversions and of decisions against conversions occur in the first half of the age of adolescence. The whole life direction is determined in adolescence, and particularly in the first years of adolescence. Do we not, then, rightly say that this is the most critical of all life's periods?

Do You Remember? And adolescence is a wonderful time. If you, father, mother, remember at all your thoughts and feelings in that period of your life (and you must make yourself re-

member), you know how your whole being pulsed with eagerness, with what keenness you experienced joy and disappointment, with what intensity you encountered opportunity and temptation, how anxious you were to accomplish something in life, how charged were your thoughts with questions of right conduct and wrong, and how you grew into the great passion of love which was to affect your whole after career.

Worshiper or Beggar? You stood at the Beautiful Gate of the temple of life. And there to-day stand our sons and our daughters who have come to adolescence. Whether they shall enter it with the firm and buoyant step of physical, mental, and spiritual strength, able to appreciate and ready to participate in its glories, or, crippled of mind and soul, and perhaps of body, must be borne to the gate as beggars, seeking no more than the alms of daily subsistence,—that depends chiefly upon us.

Priesthood of Life. God our Father erected for us the holy temple of life. He ordained that we should serve therein as priests consecrated to His worship and His service. He invested us, men and women, with something of the power which He Himself exercises as creator. All that is beautiful in life, all that is wonderful, all that is glorious, comes from the creative power and love of God. And to His children, you and me, He gives the power, not only to admire and to rejoice in His wonderful works, but to become participators with Him in the work of creation.

Children of God. We share with Him in making the fruits of the ground. By our thought and our labor, put forth in preparation of the soil, in planting and tilling and harvesting, we become partners with God in making the earth yield its increase. By our skill in using the material resources of earth, erecting buildings, making machines, harnessing electricity, perpetuating knowledge through books, we are showing forth the divine powers with which our Father endowed us. Worthily done, all these activities broaden our vision and deepen our appreciation of God and of His kingdom. Yet they are minor manifestations of the vital power which is God's gift to us.

Creators With Him. Greatest of all His gifts, evidence of our divine origin, our Father has given to us the power of perpetuating life, the power of creation, or of delegated creation,—procreation. That men and women should have the power to

become fathers and mothers, to bear children, is the crown of kinship with God. Here is the "holy of holies," wherein lies the mystery of life no mind can fathom, no soul explore. Man, if he be at all above the brute, when he comes to the experience of fatherhood, is lifted into a realm of understanding and aspiration and power that he never knew before. Woman, when she comes into the experience of motherhood, is sanctified by a love and an insight and a power that never otherwise can she have. Dim glimpses only do many parents have of this glory and power, because their souls are crippled; and some there are who know not so much of glory as the beasts in their parenthood. But they who come to the reception and the use and the fruition of these powers of life as the sons and daughters of God, look into the temple of life, and they serve therein with nobility and with gladness.

As Jesus Did. So came the Boy Jesus when He was twelve years old, and seeing as symbols the temple and its gate and its ceremonies and its sacrifices, pierced with His youthful eye the mystery of life, and laid for Himself the noblest career that earth or heaven ever can know. So may it be with our children: living as Jesus lived, seeing as Jesus saw, learning as Jesus learned, may they be the ambassadors of the King, the messengers of light and salvation to a darkened world.

Teachers of Mysteries. To make them such, you and I, fathers and mothers, must face life—our life, their life—as men and women should. We must be patient, we must be courageous, we must have unfaltering faith in God and in our children. We must have insight into their lives, and know their hopes, their fears, their aspirations, their difficulties. We must above all have abounding love, be intelligent in government, lenient to moods, sympathetic to ambitions and desires. We must be intelligent about the facts of sex life, unashamed of truth, yes, rejoicing to teach the truth. For, rightly conceived, our sex life is revealed as closest partnership with God, the holiest relation that social life affords; and upon the right teaching of its mysteries and its obligations depends in no small degree the happiness of our children.

To understand the conditions and the problems of our children in the adolescent state, let us study their lives.

CHAPTER 2

Antagonism or Coöperation?

How Shall We Stand? Shall the attitude of adults toward youth, and especially the attitude of parents toward their adolescent children, be an attitude of distrust, accusation, and opposition or an attitude of sympathy, encouragement, and help? To put the question is to answer it. We all would vote for coöperation rather than for antagonism. But nevertheless we are all of us aware, I suppose, that there is more antagonism than understanding and coöperation between age and youth.

Adult Criticism. The air is filled with criticism of young people by their elders in matters of dress, of deportment, of social customs, of language. The press prints it, the pulpit thunders it, the home resounds with it. Once in a while a lone voice of an elder cries, "Hold!" to his peers; and also once in a while the young people find from among themselves a champion who, usually with heat (for youth is not calm) tells the older generation what he believes the younger generation thinks of it. Doubtless this public outcry, all of it together, is quite out of proportion to the place it occupies in the sum of home and community life; for violence either of act or of thought receives attention where the quiet functioning of love is unheralded. There is, I think, more sympathetic understanding between parents and children than a reading of the public prints would lead us to believe. Yet private observation as well as public report leads us to the conclusion that age is not any too much in union with youth.

Why is this? Surely all true parents have a great desire to be friends with their children and to make sure their happiness. Yes. It is the very anxiety of parents to lead their children in such a way as to insure their happiness, coupled with their rigidity, that makes the trouble on the parents' side.

Youthful Fault. That there is also fault on the side of the youth is not to be denied, nor is it surprising. Youth is inexperienced, eager, ready to take chances; and youth without guidance may go in thorny paths. We must not expect of our ado-

lescent children that they shall furnish all the wisdom and the tact necessary for the smoothing of relations between themselves and their elders.

Parental Responsibility. We must expect that parents shall go very much more than halfway in the understanding and wise management of these relations. That they may do so, they must do some right thinking, keep simple minds, hold—or at least be able to call up—the youthful viewpoint, and so maintain a leadership which self-conceit would destroy. I wonder if, being an adult and a parent, I may speak plainly to my own class about our common faults, without for the time being touching upon the faults of youth.

Know Your Age. The first of our common faults is the failure to recognize our age. It is a very common thing to hear an old man or woman say, "I feel as young as I ever did." That is a sure sign that he or she is old. You never hear a young person say, "I feel as young as I ever did." His idea rather is, "I feel as old, or at least as wise, as any of you." That is a sign that he is young, terribly young. After a while he will come to the happy mean where he feels neither the necessity of appearing older nor the desirability of appearing younger. As soon as he begins to say, "Oh, of course my hair is gray and a little thin, and my bones creak a bit, and I get out of breath if I hurry; but just the same my heart is young, and so am I," why, right there he is giving the sign of old age.

Poor Thermometer. No harm in that, of course. Old age is charming, or may be, but not if it is denied. The old person who cozens himself that he is young carries along with that pose the belief that the way he feels and the way he thinks and the way he acts and the things he chooses to do and his manner of doing them are the ways and the things that every young person ought to feel and think and act and choose and do. And right there is where he falls foul of the ideas of the youthful generation. Because they are really young and he only thinks he is young, their feelings and ways differ quite a bit from his. If he should succeed in making them do just what he thinks they ought to do, he would succeed in removing youth from the earth.

An Experience. Just to illustrate. Not long ago my wife and I went with the children to some Saturday night exercises they wanted to attend. The youngest of them, just turned thirteen, wanted to go to the sanitarium gymnasium, where they had marching and roller skating, in which they allowed the young ones as well as the older ones to participate.

Enough Is Enough. Well, I went with Miss Thirteen, since her mother had a call to make on a sick lady. I have never learned roller skating, and I have no skates, so with other parents I sat on the side lines and watched the skaters and afterwards the marchers, my little daughter among them. The night was cold, the gymnasium was not heated, and the windows were open for the benefit of sweater-clothed skaters. I wrapped up in my coat and in my daughter's coat, but still I had cold feet. I got a great deal of pleasure, however, out of the happenings, and the happiness of the young people, and the conversation of the old people; but when the affair was over, I thought it time to go home and to bed.

More to Come. However, there was something on over at the college where two of my older children attend, and of course we must wait for them. So we went to the college gymnasium and there found the young men of the Boys' Home raising money for house furnishings by auctioning off objects that had been contributed. Three young men took turns as auctioneers, mounted on a table, and they were pretty fair imitations of the real article, running up the bidding on some five-cent things to a dollar or more, but rather falling down on articles of real value. It made a good deal of fun for the crowd of girls who had front seats and for the fringe of other students and of parents. I, however, was not a bidder, for strictly financial reasons, and after a while I tired of the study of human nature and of being kept from my bed, and after being assured that the family desired to stay to the bitter end, I sauntered outdoors for a disconsolate stroll. I reflected upon the twenty-five-cent vase which sold for one dollar and ten cents, and the really beautiful wall picture which was bid in for a quarter; on the sight-unseen photograph which brought one dollar and fifty cents, and the set of phonograph records which went at thirty-five cents. And I said to myself in effect, "I am as young in heart as anybody,"—you

recognize the sign, I suppose,—“but this isn’t my idea of a good time. I don’t believe that I would furnish a house by such a plan. I don’t think it is good economic training. I don’t approve of my children’s being up until such late hours. I wonder what this younger generation is coming to. In my day we didn’t—”

Looking Backward. And just then, something clicked in my brain. The film was rolled back, and I began to view upon memory’s screen the scenes of my own college days. I am not going to invite you in to this picture show. I will only say that at the end I said, “Well, we are pretty strict, my wife and I. Little daughter doesn’t come in to a Saturday night affair so very often, and big sister and big brothers are pretty well settled on their own foundations. They are not so tired as I am, not so old. The stage is set a little differently from what it was when I was young, but it’s the same play. I still think I could improve on it if I were given a free hand; but yet, who knows? There may be other values in a student auction than just the financial values. And surely I can think of a hundred things really demoralizing, whereas this is in a way constructive.”

Reward. As we were driving home my young daughter said first, “Oh, mother, I had *such* a good time to-night!” And then, leaning over to me, “*Daddy*, I had the *beautifullest* time to-night!” And on top of that she planted a joggly kiss on my cheek. And then, I tell you, I felt just as young as anybody.

Common Egoism. Second of our common faults is the ingrained belief that all changes are backward steps. It is human nature to believe in that to which it is accustomed, and to count all differences as inferiorities. The European thinks the American is crude; the American thinks the European is decadent. The white man dislikes the shape of the Chinaman’s eyes, and the Oriental wonders how any one can see beauty in the white faces with their huge noses. The city dweller calls the country man a “hick,” and the isolated mountaineer is contemptuous of “furriners” who come from a hundred miles away.

Our Prejudice. We may think ourselves quite above all such foolish prejudices, but for a fact, we all have our blind side, and are more than likely, if our favorite prejudice is uncovered, to declare it is not a prejudice but a principle. I could give you

specific instances in illustration, but that would be useless; for reform in any instance will come only by each person's discovering and acknowledging his own prejudice. Let us ask the question, each of himself, whether in truth the reason that certain of the customs and styles of the younger generation do not look right to us is simply that we have not been accustomed to them.

Scrutinize Ourselves. Without doubt some fashions in dress and some examples of deportment involve morality, and it is the duty of parents and the rest of the stable public to advocate and maintain standards of appearance and conduct which preserve high ideals and right demeanor. But it takes a nice sense of discrimination, a good big bump of humor, and a genuine liking for young people despite their differences from us, to give us a true balance between prejudice and principle. And we shall do well to scrutinize our own attitudes with an even more critical eye than we turn upon our youthful children.

Others' Viewpoints. Our third common fault is our inability to get the viewpoint of the younger generation. We are used to thinking in only one direction, straight ahead. We need sometimes to change altitude as well as longitude, to go up or down, whichever you may think it, to where our children are flying their planes.

Youth Will Change. The younger people, indeed, are far more versatile than we in getting other viewpoints than their own. Some of us sometimes think these children of ours are very opinionated, very headstrong, very unreasonable. But, honestly now, if you and I will stop to think how many times they give up to our dicta and do what we say, and how often they trust our judgment or come afterwards to acknowledge its wisdom, we shall have to admit that they have a good deal more experience than we in changing viewpoints.

Wise Mother—Wise Child. A few days ago, our youngest adolescent had planned to go on a hike with other school children and a teacher—and hikes are "*such* good times." But the weather turned suddenly cold, and for that and perhaps other reasons, mother, at nearly the last minute, declined to let her go. I understand there was a stormy session for a while—and I have no difficulty in understanding it. But that evening at the table, some other member of the family innocently inquired why

Miss Thirteen was not on the hike. The brain storm was over now, and the young lady gave the solemn answer that the reason was, she had a wise mother. It created a laugh, and probably she found some consolation in that. How many of us would be as philosophical and as pliant over a disappointment?

Check Up. I discover myself frequently in danger of becoming arbitrary in my parental decisions. Do you? Well, if you do not, it is because you are not a good discoverer. And parental despotism is especially destructive and dangerous in adolescence. Sometimes I check myself up and say, "Now, why are you making that decision, forbidding this or commanding that? Is it because you have weighed carefully all the pros and cons, and decided that it is for the best good of your children? Or is it because the enterprise proposed does not appeal to your love of the chimney corner, and you think that your children should feel just as you do?"

Together. It's a good thing to put in an hour's exercise once in a while, just making your mind young, making it get the viewpoint, that is, of those who are young. We shall go a long way toward companionship and toward establishing our power of guidance, and when necessary, of checking, if we will think the thoughts of youth along with them. It will incline them to listen quietly sometimes to our wise counsels, and to pace a slower step with us for a meditative day. Youth is the mainspring, age is the pendulum. Without the pendulum, the mainspring would run away; but without the mainspring, the pendulum would die.

CHAPTER 3

The Age of Romance

What Is Romance? Youth is the age of romance. And what is romance? It is the vision of life that sees the beautiful, the thrilling, the valorous, the passionately loving, and takes little account of the dull plodding that lies between perception and accomplishment. Difficulties and obstacles it acknowledges, but only as heights to be lightly touched by the winged feet of its Mercury. Life, in the vision of romance, is a rose-tinted prospect, filled with glamorous figures of power and grace. All its heroes are Knights of the Round Table, who thrust the villains down to their just doom; all its heroines are queens, or lovely maidens in distress, whose lightest touch is an accolade and whose smiles are guerdons of glory.

The Soaring Spirit. But let not romance therefore be discounted. Unrealistic it may seem, impractical, futile; but he who passes such judgment is himself blind to complete realities. The imponderable values are the most vital. Flesh and blood are not life; they are but the media of life. And romance is not flesh and blood; romance is spirit. If humankind is to be more than the beasts, it must be through the perception of its kinship to the Infinite. Men's feet are set first on solid earth—which yet fails many times to give secure footing; but because men's minds were never bound to earth, they have already carried their corporeal bodies into the clouds, and yet shall take them farther. Romance is the soaring of the spirit beyond the fettering abilities of the flesh. Romance is the artist of the soul, that clothes the crude building of human effort with the beauty of a great design. Without romance work is drudgery, and charity is alms, and life itself is but the grinding of the mills of the gods. Romance is the social embodiment of love; with it the harshest contacts become a symphony, and the meanest duty becomes a prayer. Who that pits his puny strength against the fathomless miseries of benighted lands, could endure the endless horrors but for the romance of the Christian faith? Who that, unnoticed and unsung, gives his infinite powers into the

service of a humble home, could find satisfaction save in the romance of the ministry of life?

An Uplifting Power. And so the avalanche of romance that rolls down upon the young adolescent is not a calamity that calls for the delivering picks and shovels of disillusioned adults. However much it soaks the raiment and chills the extremities of their elders, the youngsters love it. And more than that, they will ride upon its crest to the happy fields of their conquests and service, and be the better for the exhilarating experience. Let them look upon life with exaggerated hope and buoyancy; time will soon enough subdue any extravagance, and they will need all the idealism that now is born of their fresh mysticism, enthusiasm, and innocence. It will light for them the way that otherwise would be dark and fearful. It will ennoble what to many is mean, and purify what to many is sordid. It will give vision that is sorely needed in a morally myopic world; and, unhindered but guided, it may give faith in the infinite realities of a world that is not measured by time.

"Beulah Land." The young adolescent is romantic because, first, he has entered into a new world of thought and feeling. He is able more fully to perceive and more deeply to appreciate beauty, courage, loyalty, and devotion. He seeks for and recognizes these properties and qualities in the things and the persons about him or wherever he may find them,—in reports, in literature, and in his own imagination. This perception of the most lofty ideals fills and thrills him with a sense that life is a grand adventure, in which he hopes to have fellowship with heroes and to be himself a hero. A pilgrim on his progress, he has come, as Bunyan tells, "into the country of Beulah, whose air was very sweet and pleasant. . . . Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day. . . . Here they were within sight of the city they were going to; also here met they some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was upon the borders of heaven."

Liberty and Life. The young adolescent is romantic because, second, he is filled with a sense of due liberty. Throughout childhood he has lived under tutelage; and to a great extent,

at least, he has been content in his bonds. However independent his childish spirit, he was unwarily conscious of his dependence upon his elders. In greater or less degree every child looks to his parents or other guardians as the source of knowledge, the dispensers of power, and the controllers of privilege. More or less willingly he submits to guidance, because it is the order of his child nature. But with adolescence comes an upsurge of independence and sense of power. He begins to feel himself capable of directing his own way, and he longs to go out and prove it. He may or he may not receive the liberty due his age. His parents, if they are such as are ignorant of adolescent developments, may treat him still as a child and repress his independent spirit; but he is not the less conscious of it, and will in some way make it evident. His parents, even if they are intelligent about adolescent states, will not give him all the freedom he craves; for youthful ambition is boundless. In either case this newborn initiative and consciousness of power feeds his romance, because it gives him the sense of ability to be a hero.

Reality Not Illusion. Romance in adolescence has its manifestations both in individual career and in social relations. On the one hand it drives the possessor into efforts to reach his own personal goal of achievement, whatever it be; on the other hand, it idealizes the companions the adolescent chooses, either in person, in history, or in imagination. It makes its own heroes out of common wights, and often by the alchemy of its fire creates out of its illusion, reality. It operates within the sex line, making sometimes passionate attachments of adolescent boys to older men, and of adolescent girls to older women; and it passes the sex line, in the early period making for girls the illusion of supermen in the older men whom they admire, and making for boys a vision of angels in the older women who engage their callow affections. Gradually, as adolescence progresses, this far-flung romantic passion is drawn nearer to the age, and comes to rest upon some one or ones of the opposite sex within the same age period.

The Rôle of Romance. Romance in adolescence is not to be ridiculed or derided. Pity if the elder, whether parent, teacher, or mere observer, has so lost the memory and the sense of that glory of early youth that all appreciation is gone! For

it is in God's purpose that romance, the product of intelligence and emotion, is given to the young adolescent. With a background of right training and culture in childhood, the romantic instinct in adolescence serves to give the ideal mold to all the passions and ambitions which then begin to fill the youthful being. It fires the ambition for worthy service to humanity, it ennobles all friendships, it purifies the ideas of intersex relations. It makes of the world a field for glory, and it illumines life with the sense of a divine heritage and a divine guidance. In all these normal manifestations it is, by the parent and teacher, to be welcomed, encouraged, informed, and guided. Whatever abnormal and undesirable displays it may make are to be debited to misinformed and malformed conceptions of life and the individual's relation thereto. These can be remedied not so much by repression as by correct diagnosis and consequent treatment for recovery of social health. Some of these matters will be discussed in future chapters.

Fall in Line. Let parents prepare themselves, by study, by discerning prayer, and by readjustment of mind to the youthful point of view, to go with their children through this early adolescent experience of romanticism in such a way as to preserve for them all the value of its individual and social blessing, and for themselves a renewal of youth in the happy atmosphere of "the Land of Beulah."

CHAPTER 4

A Code of Life

All Poor Creatures. The most uncompromising critics are the young adolescent boy and girl. You will find them with hard, straight eyes and scornful voice bursting out in denunciation of what they regard in another as insincerity, hypocrisy, dishonesty, unfairness, or cowardice. Deacon Jones leads the church singing, but he got hopping mad just because we boys crossed his lawn for a short-cut. Samantha White won't wear a feather in her bonnet, but she signed her name to a piece of poetry that we know was written a hundred years ago. Prof. Smith talks a lot about honor in writing exams., but he never said a word when Hank Lucas told on Dulcie Arnold for copying his paper; Dulcie is pretty—or Prof. thinks she is. Sam Brown can make a great speech to a troop of boys, but he showed he was yellow when he didn't dare swim out and rescue Bobbie Barnes, who was drowning. And so on.

Virtue of a Fault. To one privileged to hear the frank discussions of adolescents (alas! how few, in the close cabals of youth and age, ever receive such confidences), this readiness of youngsters to find fault in others, and especially in their elders, may at first contact seem only an unpleasant habit, a deplorable fault. And that, indeed, it may become, especially if fostered by a home atmosphere of faultfinding and ungenerous criticism. On the other hand, the trait becoming so pronounced at this age is indicative of a new mental attitude which has its positive values as well as possibly its fault. Should not the parent and the teacher look beyond this raw wrangling of the new adolescent—so much in keeping with his rough-thatched head and his yodeling voice—and catch some sense of the motivation of his complainings and animadversions?

Under the Law. Puberty marks a notable change in the youth's attitude toward personal government. Before that pivotal point, the child, in his own mind as well as in the view of the adult, is subject to authority, and he seeks authority for all he does and all he believes. Typical childish pronouncements are

these: "It's so, because teacher says so." "I can't, because my mother won't let me." "I'll ask my dad; he knows." The ethics of the child world are learned by rote; they are dependent upon express law enunciated by parent, teacher, or what is accepted as the word of God. The child does not perceive often or deeply the reasons behind the law; he must believe and he must obey because he is told. Whatever departure from this attitude there is in the experience of any child is due to neglect, by which he is thrown prematurely upon his own judgment, nearly always to his disadvantage.

What's the Reason? But with the coming of adolescence, the youthful mind finds itself awakening to inquire the reason of things. No longer is fiat law sufficient; it is challenged by the insistent question of what makes the law. Why is this a bad book? What's wrong about sleeveless dresses? Why must I go to church? Why isn't Jimmie Smith all right? What good will grammar ever do me? What's so bad about a hot dog? Why must I wear these ugly overshoes? And not alone questions of specific conduct, but a reaching out for the basic philosophy of living: What must I do to be strong? or beautiful? Why is Billie Bunker or Tillie Tunker unpopular? What qualities make for public favor or private friendship? What does lying get you? or cheating? or the betraying of confidences? What is a square deal? What makes a real man or woman? Not all young adolescents are thus explicit in their self-questioning; but more or less thoughtfully, according to their endowment and their environment and training, they all seek thus to find the basic reasons for the ordering of their lives.

Acid Tests. They build their code mainly upon the teachings they have received in childhood; nothing else could be expected. Their early conceptions of honesty, of truthfulness, of temperance, of honor, are the substance of the ideals that now they make the foundation of their lives. But upon these early teachings they pour the acids of their questioning. And if in any respect those tenets seem to them not to bear the test, they find not merely justification but a tingling pleasure in rejecting or at least in modifying them. Dress, social customs, health habits, churchgoing, Sabbath keeping, and many other subjects come under scrutiny. Often momentous decisions are made in

the mind of the young adolescent which, if they cannot immediately be carried into effect, are maintained under repression to the time when execution is possible, meanwhile bumping along like a flat tire to make the car of life drive hard.

Lawmaker. Out of this initial experience of analysis of life and its elements, the young person emerges with a law of his own, as uncompromising if not as immutable as Moses'. It is not, of course, original—what code is? "There is no new thing under the sun," said the wise man. But the youngster may be as fully justified in pride of authorship as was Thomas Jefferson in the case of the highly synthetic Declaration of Independence. He has made his code; he will defend it. And in his defense he faces on two fronts: first of all, it is the law by which he purposes to live; second, it is the law by which every other man should live!

What Is the Code? What is this code with which the young adolescent would square his own life, and by which he would judge the lives of others? In the nature of things, it must vary somewhat according to the constitution and the education of each individual child; but below the surface waves, wrought upon by environment, there are depths in the sea of human life which remain always the same, the primal sense of the fitness of things, social and moral. These elemental passions come to view most ingenuously in the initial period of manhood and womanhood.

Truth. First of these laws is truth. The adolescent believes in straightforwardness and forthrightness. The accident of his environment and training may, or it may not, have given him emphasis upon truth-telling. If he has learned to speak only the facts as he knows them, he is the stronger upon all phases of truthfulness; but in any case he has an innate faith in that essential truthfulness which consists in being what you profess to be. And he is not troubled by any suspicion, begotten by experience, that "things are not what they seem." He has glimpsed the outline of the mountain, in this beginning of his journey, and he cannot think that the progress of days can alter any mountain's contour. His creed is simple: a thing is so, or it is not so; a fellow is square, or he is crooked; a man's a true man, or he's a hypocrite. His judgments are uncompromising

and usually severe; it takes the mellowing influence of age to be charitable. The young adolescent is impatient of hesitancy and scornful of diplomacy. If a thing is right, who cares about consequences? First of youth's commandments is this: "You know you're right; so go ahead"—and, as Farragut at Mobile implied, "let the torpedoes take care of themselves!"

Loyalty. Akin to truth is the law of loyalty: stick to your friends, and stick to your principles; be what you profess to be, or quit professing. There is no more nearly universal sentiment among youth than this. It shapes the policy of the best and finest, and it gives a tinge of honor to the relations of the lowest and least moral. There is a sensitiveness in this feeling of loyalty which has great influence in steering the youth to right or wrong. In personal relations a friend of strong character can draw after him a great company of his companions, and one who is a hero in the eyes of youth can, by a word or an act, become the rallying point for whatever cause he may espouse. And the damage which such a friend or hero may do to the faith of the young if he makes shipwreck of his life, is fearful to contemplate. The young man and woman have also a fervent loyalty to impersonal interests (yet embracing personal representatives): it may be to one's ball team, or to one's school, or to one's country (especially in times of national danger), or to one's church and the cause of the gospel. This fine enthusiasm and devotion is one of the greatest assets of adolescence, and may be directed to the highest ends.

Courage. The young adolescent is a disciple of valor. Courage is one of the cardinal virtues. As with all other virtues, it is to him manifest more in physical prowess than in fine moral sense; yet of the latter he is becoming more conscious than when he was a child. He loves daring and admires endurance. He seeks opportunity for display and exercise of his own courage and skill in games, in exploration, and in various projects. And, fired by the accounts he reads of heroes ancient and modern, he dreams of mighty deeds yet to be accomplished by himself. He is contemptuous of cowardice, and is astute in the detection of bravado in the place of real courage. He is fired with admiration and emulation by examples of daring, resourcefulness, and

fortitude, and will follow with devotion anyone who exhibits these qualities of leadership.

Justice. Fair play is a passion with the adolescent. His vision as to the rights of a matter may be limited and his judgment often faulty, but he is more often right than wrong; and whoever would lead or correct him must make diligent study of justice. There is no more chilling treatment an elder can receive than the cold, resentful withdrawing of a junior whose sense of justice and fair play has been outraged by that elder's action. On the other hand, there is no more sincere loyalty ever given than that of the junior who is convinced of the essential fairness of his parent, teacher, or other leader. Of course he, like all other persons, has self-interest to reckon with, and he may be more ready to recognize injustice done to him than injustice done by him; yet he is on the whole open to reason, and the appeal to fair play has great weight with him.

Kindness. Beyond justice lies mercy, and while the young adolescent as yet owns but a primitive sense of this thrice-blessed grace, it is a plant in the growing, and will respond to cultivation. He will give quarter to a foe or a victim in wrestling, in fighting, or in hazing, if the other will call, "Enough!" And he is not incapable of receiving lessons on chivalry in purely verbal combat. Often his sympathies are aroused by the pain and the fear of a dumb animal in distress; and if the distress has been caused by some human oppressor, his indignation and wrath are aroused, and he will become a veritable Robin Hood in his rôle of avenger.

Purity. In the face of well-known and widespread vice, it may be doubted whether purity of thought is a part of the code of the young adolescent. This, indeed, is greatly dependent upon the education received by the child; and it must be confessed, to the shame of adult leadership, that the sex mystery has been illy handled, in ignorance, shame, and fear. Few are the youth who have had the inestimable advantage of being instructed in the purity, beauty, and glory of God's great gift of sex. In consequence, the great majority have received their knowledge of sex truth in the distorted and vicious form current in sub-social circles. Yet experience in dealing with juniors upon this subject makes us bold to affirm that, with any fair chance, the

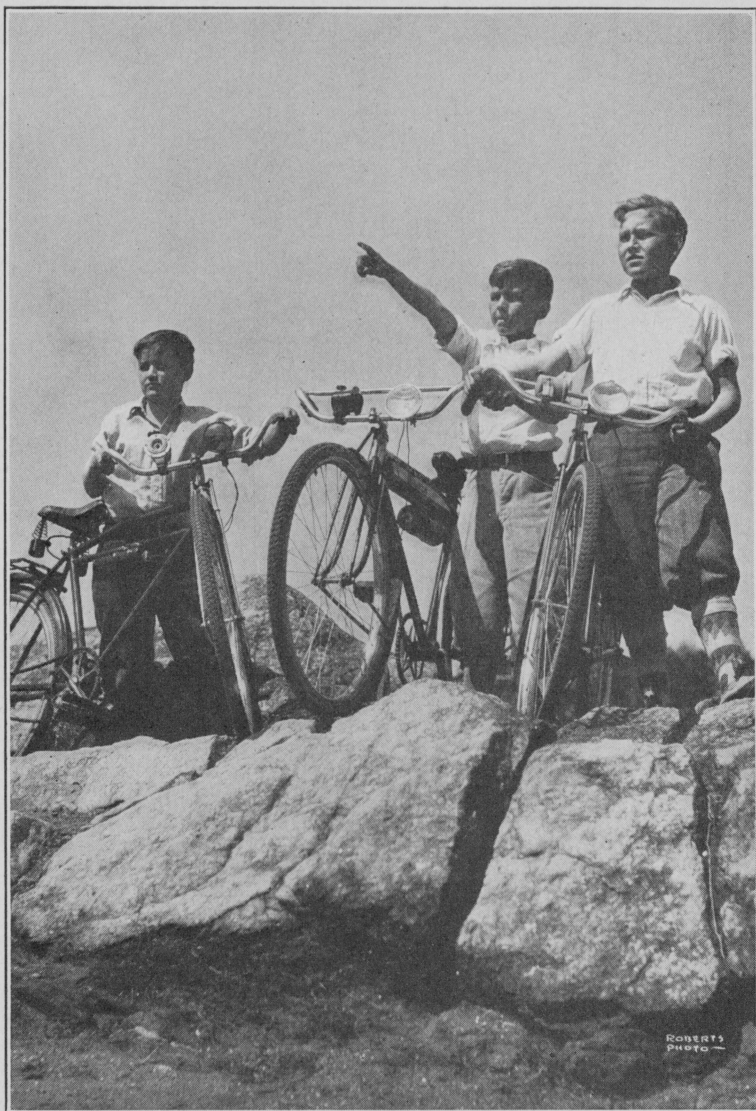
average young adolescent turns with eager welcome to the clean and beautiful conception of sex, and mightily resolves to hold to the law of purity.

Reverence. In every youthful mind there is, in greater or less degree, the sense of reverence. Sensibility to impressions of mystery, grandeur, and beauty is indeed variable in the wide field of youth, and education has great influence upon this as upon every other mental quality; yet in every heart there is some response to the appeal to the reverend and the mystical. The child who has been brought up to respect authority and whose obedience has been claimed by a loving superintendence, is far better fitted than the untrained child to enter with reverence, at puberty, the Beautiful Gate of the temple of life. To him the words home, father, mother, love, hold a deep significance readily extended, in his broader horizon, to the experiences and relations he is to have in the house of his heavenly Father. Underlying the brusque materialism that surfaces the personality of the new man and woman, the discerning parent and teacher will discover the deep consciousness of a great primal Power from whom comes all good and to whom all honor is due. God is in the consciousness of every adolescent; whatever obscures the vision of Him needs to be skillfully removed by the teacher, and the world of beauty and science that is the house of God needs to be more and more fully opened.

Summation. So, more or less fully and more or less consciously, this man, this woman, who was so lately a child and is in some part yet a child, breaks forth from swaddling bands and stretches the young thews of adulthood. He lays hold upon life, and with what wisdom and skill his endowment and his education have given him, he marshals from his inner consciousness the laws which are to guide him. He believes in truth, loyalty, courage, justice, kindness, purity, and reverence. May his leaders and teachers be able to guide him in the interpretation and the application of these elements of true life!

SECTION II

PHYSIOLOGY OF ADOLESCENCE



THE FAR VIEW

It is quite right that as they come to this important turning point in their lives, they stop and take inventory.—Page 41.

CHAPTER 5

Physical Changes

Observers Comment. "John is so tall and awkward—hands and feet so big there seems no place for them. James hasn't grown quite so tall, but his feet have certainly reached their full growth, for his father's shoes are too small for him. And George has such a time with his pimply face; between the pimples and that downy fuzz, his face gives him quite as much concern as Mary's face gives her."

"If Elmer would only stand up and not let his shoulders slump so! And say, doesn't Ralph look funny in that new suit? Just like a little boy in man's clothes. And bashful!—I don't see what's got into him. He never used to act as he does now; he gets such morbid spells, and is as glum as can be."

"And Mary is different, too. Instead of the roly-poly, jolly little girl she used to be, she is lank and lean. Her face is long and of a different shape. Her complexion is sallow, with troublesome spots on the forehead,—and she is so lazy. She is irritable, fretful, and cries on the least provocation. She isn't nearly so pretty as she used to be, but she surely cares a lot more about her looks. Just this morning I caught her with her big sister's powder and rouge box, fixing herself up for school."

"I used to think Rosa Lee was such a pretty little girl, but I saw her the other day and she looked positively homely. I never saw such a change in a child."

The Changing Life. Yes, these changes do come, and with them as they come, the child—half boy, half man; half girl, half woman—seems to battle with a most incongruous combination. The child, as he becomes a man or a woman, actually changes into a different individual. His whole body takes on a new strength, and he awakens to a new sense of life and his relation to it. But as man or woman he is a tender plant. The qualities of maturity, poise, stability, and judgment are not yet formed, and he finds himself in possession of "grown-upness" without the experience necessary to make a success of it. The time has at last come for which the whole period of childhood has

been a preparation, but this leaving of childhood is by a slow, gradual process, often painful in a sense. It is an awkward, trying stage in which the boy or girl struggles with the emotions and impulses of manhood or womanhood, handicapped with the weaknesses and immature judgment of childhood. The system begins to take on emotions of adult life while yet it has the physical instability and lack of nervous poise of the child; and more than this, the marked physical changes taking place in the organism demand so much of vital energy in the conduct of their change that there is a tremendous tax upon the life force and vital reserve of the body.

Symptoms of Strain. To accomplish these changes means a great drain upon the body's nervous energy, and the whole system seems to feel the strain on the vital reserve. With the great readjustment taking place, we can easily see that the delicate nerve balance upon which the proper working of every body cell is dependent may be easily disturbed, and we are not surprised if the child is nervous, with more than the usual lack of self-control. We cannot wonder that Mary cries easily and that John is moody and oftentimes irritable. We can understand why there might be headaches, digestive upsets, pimples, vague bodily aches, and that perhaps after all growing pains are not a myth. We can see why there might be languor, fatigue, lowered resistance, and that there may be something to the old-fashioned idea that Mary and John are growing too fast.

Physical Changes. The physical changes are many. There is a marked increase in the size of the entire body and of every organ. Of this trying and difficult transition, we can do no better than to give a *résumé* of the changes through the various years, beginning first with the pre-adolescent period already discussed at length in a previous volume of our series. We find as early as the age of *nine*, evidence of the oncoming adolescent change. There is, even at this tender age, a transition of mind and body, sometimes making radical adjustments necessary. Parents may notice marked body and personality changes. The mental outlook begins to assume a different and more varied form, and there are often changes in the type and character of play. At this early period, children may, for a time, seem to go

backward rather than to advance. It is because they are beginning to leave childhood without being ready for the greater responsibility just ahead.

When the child reaches the ages of *ten* and *twelve*, there seems to be an increase in physical energy with greater activity in games and competition. He takes pride in skill and in the ability to acquire. He begins at this age to develop more definite individualism, and often takes great interest in collections of, perhaps, stamps, buttons, shells, etc.

Abt says: "The tendency to acquire objects becomes universal at this age, and lasts through life. Even group plays (team games, etc.) are common at this period. The group spirit is submerged by the individual's impulse to glorify himself in the game. It is an important point that children at this age are less interested in adults and less influenced by them than at any other period."—*"Pediatrics," vol. I, page 983.*

The child has, at the age of *thirteen*, become a full-fledged adolescent. During the next two years there comes the greatest increase in muscle development and control. The heart is larger, the respiratory and circulatory organs are all increased in size and strength. Emotional thought develops rapidly with an awakening of ambition. We quote again from Abt: "There is a growth of such characteristics as laziness, awkwardness, self-consciousness, tendency to reverie, dreams of greatness, mannerisms, self-assertedness, and desire to show off. The herd instinct here appears. It is the period of hero worship, and is also the age at which the group or social instincts and the regulative instincts appear. A spirit of altruism is prominent, there is greater susceptibility to both religious and criminal tendencies. It is fortunate that heroes are usually adult instead of youthful companions."—*Id., page 984.*

From *sixteen* on the body task is largely one of stabilizing the new forces. However, development is sometimes retarded so that often all of the teen years have passed before even the earlier phases of development are complete. Sometimes the normal stabilizing process never is entirely accomplished; and this is why so many individuals having reached mature years still retain adolescent instabilities and personality defects. In

some cases organs themselves never quite mature, and in certain adults there may be found evidences of this retarded development. "Adolescent hang-overs," we sometimes call them.

So in all of life's physical experiences the time of adolescence is one of greatest importance, and the one of greatest strain on the body's powers of accomplishment.



RADIANT WITH HEALTH

CHAPTER 6

Health Ideals

To Know Himself. One of the greatest symptoms of adolescence is self-consciousness and introspection. Before the adolescent years the child has little self-awareness, is scarcely aware that he himself exists as a distinct and separate individual. His interests are largely outside of himself, and he is just a part of a general whole. He wants what he wants because of his natural demands, as hunger, fatigue, comfort, or discomfort; or because of his interest in other children, his toys, his surroundings, his desire for play: he stops rarely, if ever, to look at himself as a separate personality or entity. But as he approaches the border line between childhood and manhood, he suddenly becomes cognizant of himself. He stops and looks, considers his own make-up, person, and individuality. He compares himself with others and with his own ideals, and often becomes confused and abashed at what seem in his analysis to be his own shortcomings.

Self-Conscious. He becomes "self-conscious," we say, and in consequence is often awkward and clumsy, just as consciousness of height makes one lose poise; like the somnambulist who, having climbed to a dizzy height, awakens and, seeing his danger, falls, or does only with difficulty what he accomplished with grace and ease while still asleep. This self-consciousness is bound to come. It is quite right that as John and Mary come to this important turning point in their lives, they stop and take inventory, check up, get acquainted with themselves, find out their assets and liabilities, and plan for themselves in a more definite way than before. But it is important that this self-interest be directed, that we go into their study of themselves with them, and guide them to the right perspective.

Adolescent Mary. Adolescent Mary gazes at herself with new eyes and new interest. At six she looked in the mirror and saw only her pretty new dress, but now at twelve she looks and sees herself in the dress. Now she judges herself. She compares herself with her ideal, and the thing in which she is the very most interested is how she looks,—her teeth, her complexion, her eyes, her hair, her features. She looks in a critical way at

other young girls, estimates their attractive points, and immediately compares them with her own. She wants a dress like Verna Smith's; she wants her hair to look like Joyce Raymond's; she longs for a complexion like Mabel Allen's—and she'll get them, too, if pleas, the curling iron, or rouge will accomplish her desires for her.

Depends on Her. Mary is not to be laughed at nor frowned at for this. This is only the manifestation of a normal instinct just coming to life; and Mary, as never before, needs sympathetic interest, understanding, and guidance. Mary must be led to see (and she will be interested in looking at it in this way) that she has been made custodian of herself; that she is a distinct individual, different from every other girl in the world: that there are no two human beings alike, any more than there are two leaves just the same; that the possibilities within her have no limit placed upon them—possibilities for beauty, grace, strength, capability, accomplishment. It all depends upon her care of herself, her willingness to study and to find out, her willingness to sacrifice inclination to duty, her determination to develop the best that is in her and by self-discipline to overcome her weaknesses and shortcomings.

Happiness in Achievement. Mary must be made to see that happiness lies not in momentary pleasure and indulgence, but in achievement, in building for the future, in reaching ideals by hard work and self-control. She is to understand that she has a definite heritage,—some things in this heritage to her advantage, to be cherished and developed, others to her disadvantage, to be overcome; that it is up to her to make of herself the very finest, most beautiful, most worth-while girl and woman that it is possible for her to be; that anything less than making the most of her mental and physical talents is falling short of fulfilling the responsibilities placed upon her; that only as she reaches a certain standard of health and body perfection, will it be possible for her to be capable and efficient in her life work.

Form Her Own Ideals. She must first form her ideals for herself. Physically they will be a clear, ruddy, wholesome skin; bright, wide-open eyes; white, glistening, well-kept teeth, with a sweet breath, clean tongue, and pink, normal throat; hair that shows the glint and texture of health; an erect, graceful, well-

poised figure; a facial expression denoting mental poise, kindness, dignity, health, happiness, and content. These will be Mary's ideals for her personal appearance, and they are all dependent upon healthy body and mind.

Sympathy, Not Ridicule. How to get the buoyant, exuberant health that is the foundation of all true physical beauty, Mary must know; and she will be glad to know, once her ideals are fixed. We cannot determine these ideals for her simply by laughing at her when we find her with a lip stick, or deeply intent in self-inspection at the mirror. No, we are to respond to her desires for beauty. We are to meet her halfway, and say, "Yes, Mary, you must be beautiful. Let us talk about it, and find the way." This can be done for any adolescent girl, no matter how much we may have failed to win her confidence in the past. We can interest any girl in conversation if we make the topic herself and her attractiveness. Why should we leave these daughters of ours so alone in their self-analysis?—for analyze themselves they will. Why should we leave them to flounder and lose their way, then meet them with reproof, perhaps ridicule? Why build up such a wall of misunderstanding between them and ourselves?

Parents Responsible. Mary is simply passing through the same experience that we passed through at her age; and because we were ashamed of our vanities, we think that by making Mary ashamed of hers we are helping her. But far from it! She will find some friend who will be interested in such trivial things as complexion, figure, eyes, hair; and that friend may not be the help to her in forming and attaining her standards that we might have been. Mary's mental complex is the result of her environment, the result of what we have made her by heritage and association. We are the responsible ones, not she. She may be held responsible for what she is at forty, but not for what she is at thirteen or fifteen.

Regimen. What will give Mary the complexion she wants? Cold baths, sunshine, air, hikes, swimming, horseback riding, proper food, and plenty of sleep. How can she keep her teeth pearly white? By eating foods containing lime—dark bread, fruits, leafy vegetables,—and by the frequent use of the toothbrush. What will keep her eyes beautiful? Plenty of sleep, cold

water inside and out, beautiful thoughts. How can she have a graceful figure? By dressing healthfully, by developing her muscles, and by special attention to posture, with perhaps postural exercises.

A Fascinating Study. How to accomplish all of this becomes a fascinating study for Mary, and comparatively easy to put into practice when she gets the inspiration and begins to be interested in working for definite results. Health habits will not be just irksome duty. Mary will devote herself to them just as she will bend hours over the endless task of a beautiful piece of embroidery, because she visualizes the thing of beauty that will be hers in the end. This thought, and a program carried out to this end, will not mean vanity and selfishness, but greater dignity, self-respect, and deeper, more heartfelt desire for efficient service.

Adolescent John. But how about John? Fortunate the parent who has kept near to his son during his early years and so at the adolescent period meets him on vantage ground. Fortunate the boy whose companionship with father or mother, or both, has been such that when the border line between childhood and manhood comes, he finds it easy to discuss with them all his problems and perplexities; who has always found in his parent a comrade and sympathetic confidant, one who remembered his own youthful days, and who understood.

Lacks Parental Comradeship. But the average adolescent boy has not had this parental comradeship. He has traveled much of the way alone. He has lived in a world apart from his elders—has neither understood nor been understood. Continual nagging has developed in him a mental callus that has created an indifference to parental suggestion. If discipline has been maintained with a firm hand, he does what he does because he has to, with the subconscious anticipation that some day he can “do as he pleases.” After all, aren’t father and mother too particular? He sees all the time boys and men doing the things that father and mother tell him he must not do; and these others seem to get along all right. Is there no joy in life, anyway? Is it just the hateful things that are good? If they’ll never let him have or do anything he likes, he’ll find a way somehow without their knowing anything about it—and he does.

Draw Near to Him. Sorry? Yes, when he is caught. He'll be more careful next time not to be caught; and so the plot deepens. How are we going to find out what this boy's ideals are, not to mention influencing them in any particular direction? This may be a problem in any home, and we shall accomplish little by platitudinous reiteration or by letting it be apparent to John that in our remarks we are aiming at him in particular. Father and mother will of course have occasional earnest talks with John about himself; but these may have less influence on him than the same things discussed in a more or less casual and impersonal way. Often the most helpful talks will be those in answer to some inquiring mood. We should be quick to feel a reaching out on John's part for sympathetic response to some yearning or longing within himself. Many a boy has been repelled by a well-meaning but thoughtless parent just at the very time when he would have been most responsive to the right suggestion.

Family Study. Let a certain time be set apart for a series of studies, which should of course be made as interesting as possible. Let it be arranged for the family to get together at regular times, perhaps once a day or three times a week, for a reading or study. Select some good book or reading course on anatomy and physiology and body care. Spend ten, twenty, or thirty minutes on intensive study of the body machine and its needs. Not ostensibly for John's sake; oh no, but because "we all need to know more about how we are made and how to keep our bodies in working order, free from disease and in a strong and beautiful condition."

Of course John is not particularly interested at first, but father and mother have at least some semblance of control over him, and, because it is in the family plan, John is present. No reference is made to John and his needs, but the study is made of general interest just as the study of any science may be made interesting to all. It may be necessary for father and mother to do much preliminary studying. If they are not natural teachers, they may have to begin by just reading aloud, but as interest is aroused and the various questions come more and more to be discussed, John, as well as other members of the family, will begin to express himself and to ask questions. This will

lead to more investigation and collateral reading, to which different members of the family may be assigned a part. No parent need find it difficult to obtain the thing that seems best adapted for study in his particular home. Let father and mother be on the lookout for articles relating to health subjects that can be read during the study hour. Such articles should be kept on file in a home where there are young people.

Building for To-Morrow. John admires a big, fine, strong man, though he doesn't say so much about it at fifteen as he did when he was five. He longs to be manly, straight, and handsome, but he feels awkward and far removed from any such possibility for himself. Let the thought be brought out in the study circle that we are building for to-morrow, and that our ideals for ourselves may be attained by traveling the necessary path. Read to the family such quotations as,—

"Blessed art thou, O land, when . . . thy princes eat in due season, for strength, and not for drunkenness." Eccl. 10:17.

"The tobacco habit is injurious to health, to scholarship, and to character. It weakens the will, diminishes the power of application, and lowers the tone of thought and feeling."

Impersonal. These thoughts are brought out in their natural setting as the course of the study proceeds from day to day, and are not directed at John. He is not to be made to squirm, mentally or physically, by having father say, while all eyes are directed at him, "I'm sure, John, you will never smoke a cigarette, will you?" Why, of course John won't! Nobody has any such thought. It is just taken for granted that John's highest ambition is to do the things that will give him health and keep him far ahead of the average boy in life's accomplishments. If it is desired to interest John in taking cold baths, there will some day be a lesson on the circulation of the blood and the effect of heat and cold on the circulation. It will be brought out in the study that the cold bath arouses the body to action, that it increases the blood flow, and makes the body fires burn more brightly; that the warm bath, unless completed by a cold one, does just the opposite—slows the blood, causes a decrease in the vital fires, and so tends to weaken the body.

Right Habits. John will be led to choose right foods by learning in these daily lessons that certain foods supply build-

ing material, without an abundant supply of which the body cannot be strong and fully developed. John will learn that plenty of sleep will help to give him the nerve that will make him manly and courageous, able to meet his problems better from day to day. And as John becomes more and more interested in his body and its proper growth, it will be very easy for father, or perhaps mother, to have talks with him about the special body development taking place at this important period in his life, with the definite instruction so necessary for him to receive and which in neglecting to give parents so often sin against their sons, and so make themselves in great measure responsible for the disastrous results of such neglect.

Intimate Talks. There is no better time for quiet talks with John than when father or mother can go off some day for a long hike; or perhaps the whole family go for a tramp through the woods or over the hills, and father and John can so easily wander away from the rest and be alone for a while; and on such an occasion John will find it easier perhaps than at any other time to open his heart and ask the things that he wants to know, and father will find it easier to answer.

The out of doors, the fresh air, the exercise, are all important and necessary adjuncts in John's health-building program, and the spiritual influence of nature's proximity makes possible a mental state conducive to the building of the highest ideals. Upon the harmonious development of the mental with the physical powers depends success in the health program. Mind and will must control the body; so John's and Mary's health training must be an education in these, rather than one simply in physical restriction and discipline.

CHAPTER 7

The Nervous System

What's the Matter? Lack of poise and nerve control are so proverbially common among adolescents that they are considered almost as a normal state. Mary is nervous and cries easily, and has spells of despondency. John is moody, irritable, wants to run away from home. Our boys and girls, so happy and care free and dependable in their childish reactions, are now uncertain. Out of a clear sky John flies off the handle or Mary has a fit of hysterics. John is misunderstood and blamed for his misbehavior, and Mary is taken to the doctor. John, being a man, will not permit himself the luxury of tears or nervous spells; he simply slams the door or talks back in an unheard-of way. Mary gives vent to her feelings in the truly feminine manner. The cause of these conditions is in both cases the same,—a condition of nervous instability due to the strain of rapid development and general readjustment.

What Are Nerves? What are nerves, anyway? What about this mysterious nervous system upon which the blame for so many things seems to rest and which at times seems so inadequate? Without the nervous system, the body, no matter how perfectly formed, becomes an inert mass of muscle, fat, and organic tissue. It is like an intricate and perfectly formed machine with no electric current for its activation. From governing centers and points of control there must come the regulating and empowering forces which maintain activity, and the necessary coördination between the many and varied body processes.

The Control. All body activities are carried on by muscles, whether they be the larger voluntary muscles of arms, legs, and trunk, the smaller involuntary muscles of heart, stomach, and bowel, or the fine, almost infinitesimal muscle fibers of blood-vessel wall or gland duct. These muscles are entirely dependent upon impulses from controlling nerve centers, carried each one over connecting and conducting nerve fibers. This control of the muscular system by the nervous system is one of the most

delicately and finely adjusted things in the human body, with an intricacy and a complexity far beyond our power to imagine; and that it so rarely gets seriously out of order attests to the wisdom and greatness of the creative intelligence and power responsible for it.

Nervous Balance. A muscle has power to do two things: to work and to rest, to contract and to relax. One is quite as important as the other, and one is just as much dependent upon proper nerve impulse as the other. The nerve current says, "Work," and the muscle contracts. The nerve message is, "Rest," and there is relaxation. Upon a proper balance between tension and rest depend the body's health and sense of well-being. Rest implies quiet, peace, freedom from irritation or undue strain. Since muscle relaxation is just as much dependent upon proper nerve currents as is muscle work, disturbed nerve currents may greatly interfere with muscle rest and with the feeling of well-being necessary to body comfort. This interference with rest means an increase in tension, both as regards length of time and of degree, with a corresponding increase in fatigue and in the need of rest. This fatigue, in turn, affects nerve centers and their power to send normal currents. Fatigued and exhausted nerves are irritable, and such nerves tend to send messages of tension rather than of rest. Thus we may have a state of nerve imbalance, making more difficult normal nerve control. Nerve control, it must be remembered, has to do not only with voluntary action, but also with involuntary action, as, for example, the sympathetic nervous system in its control over the digestive organs, heart action, and all intestinal organic activity.

The importance of strength and poise as regards the body's automatic and sympathetic nervous system can therefore be readily seen. This poise is dependent, first, on inherent strength (we might say the nerve bank account with which one is born); second, on what in the way of strength has been accumulated as the result of healthful living and self-discipline; and third, on the strain to which any nervous system may be subjected at any given time. Life is always full of things to produce strain. The problem is to maintain a balance between strain and nerve reserve. Especially during these years of oncoming maturity, the demand upon nerve resources is great.

Physical Growth. Just as muscle and organic activity is dependent upon nerve power and nerve control, even so is the increase in size and function we call development dependent upon strength of nervous system. So during the time of adolescent development, with its many body changes, there is great demand upon the nerve reserve. Because the developmental need must come first at this time, there may be less nerve force for ordinary body processes, which as a result may become unstable.

Emotions. Then, too, the emotions are ever dependent for their normal poise upon nervous strength, and in turn may draw mightily upon nerve force, greatly wasting it at times under conditions of worry, depressive self-consciousness, or emotional storms. Under such conditions of taxation and depletion, nerve ability to control normally alteration of contraction and relaxation becomes greatly impaired.

See the Cause? All of these things explain why various manifestations of nervous and organic imbalance are fairly common during the adolescent period: digestive upsets, constipation, sick headaches, palpitation of the heart. The spell, or attack, or whatever it may be, is often an effort on the part of the system to bring about the needed relaxation. This may be true also of Mary's hysterical storm or John's door slamming. A knowledge of this certainly should temper the parent's disciplinary measures with a sympathetic kindness.

Work for Happiness. What is to be done? In the first place, keep these boys and girls happy. It will be well to remember that the adolescent boy or girl is often unhappy,—just why, he would perhaps be unable to explain, or yet he may feel that he has definite cause. The causes, often on the background of an indefinable nerve fatigue, may be self-consciousness, shyness, awkwardness, a feeling of being misunderstood, an aggravated sensitiveness. Naturally idealistic, and with a mind sensitized to anything like inconsistency, unfairness, or injustice, his eyes now often begin to open to the faults of his elders; and the disillusionment may be very hard on him. He often has a keen sense of right and wrong; and in this time of his soul's awakening he may find that even father and mother are not quite the perfect beings that he had thought them to be.

He tends to brood over and to nurse his sense of wrong. At no time in a human being's experience is it so important that an older person have his confidence. Talking things over tends always to bring relief to an anxious mind, and the boy or girl who broods without the opportunity of confidences, does harm not only to his disposition and personality but also to his nervous system.

Keep Close in Spirit. So it is very important that parents keep very close in spirit to their boys and girls, and that no matter what of discipline may be necessary, it ever be associated with unflinching courtesy, kindness, and fairness. Christian courtesy, that attribute which will make of any home a paradise, and without which that same home may become the most unhappy place on earth—how rare it is among those who are nearest and dearest to one another! It may seem strange that the break in the home so often comes during the time of the children's adolescence; but there is a very definite reason for this. Little children will stand impatience and mistreatment, and still give love and loyalty. Not so with the adolescent. He has become aware of himself and his rights as a human being. His parents' consciousness and appreciation of his states and rights should ever equal his own.

Encourage Them. Parents should strive to encourage these youth of theirs. Mothers should never nag, but the whole attitude of both father and mother should be to develop in their child a feeling of self-respect and dignity. Never do anything to make him "lose face." Let him know often that you are pleased with him and the progress he is making. When he fails and makes mistakes, let him see that you understand and sympathize. You were a boy, or you were a girl, once, yourself. As you see womanly graces developing in Mary, and manhood in John, tell them about it. Do not hesitate to apologize for your own mistakes. If you have any reason to think that John or Mary is unhappy, search out the cause.

The School Program. The school program during this age is usually anything but conducive to normal nervous and physical development. The strain is too great. Facts, some of which might have been easily acquired in early home reading and associations, are left to crowd high-school years, and the tense mar-

tial program of high school, with its never-ceasing urge and demands, is too great a drain on the vital resources of many an adolescent. It is very important that a recreational program which develops muscle strength at the same time that it relaxes tense nerves be carried out. Muscular exercise in the open, pleasurable and relaxing, is better than exercise always in the form of intensive drill. So suitable recreation should be planned for these boys and girls. See Section III. Long hours of sleep are of greatest importance and in some way must be arranged, especially these days, to offset the strain of modern school life.

Physical Education. Proper posture should be encouraged. Incorrect posture is more often due to fatigue than to any other cause—to nerve rather than to muscle weakness. A background of right food, of normal exercise and rest, tends to produce normal and beautiful body lines; but a few simple postural exercises are often of benefit, and may be carried out by the entire family as a group in any home. However, with physical education carried on as it is to-day, the need at home is not so much for this kind of exercise as it is for the proper balance in the entire life program of the growing boy and girl.

Bathing. There should be the right kind of bathing. The daily bath will help to give buoyancy and self-respect as well. And every bath should be in part at least a cold bath. If in some way these boys and girls may be made to see what cold baths will do for them in clearness of skin and brightness of eye, in tone of muscle and strength of nervous system, they will usually be interested in taking them. It is well to remember that it is through the effects of all these good things and of this normal program upon the nervous system that the muscles and other organs receive their greatest good.

CHAPTER 8

The Glandular System

Endocrines. We have talked about the nervous system and its control over all body activities. We have seen how impulses traveling over nerve fibers influence organs and tissues for activity or rest. We have considered the importance of relaxation as well as of work. But we have yet to study a set of mysterious glandular organs, called glands of internal secretion, or *endocrine glands*, which in their influence over all body processes seem even more fundamental than nerve impulses. In fact, nerve impulse seems dependent upon certain vital secretions or ferments from these glandular structures. It seems to be the influence of these glands upon the nervous system which determines in great measure the nature and intensity of the impulses to be sent over the nerve fibers. These glands seem to be store-houses of vital energy; the great motivators and determiners of body processes.

The List. The endocrine glands are in two classes: first, those which are wholly ductless, the internal secretions of which are absorbed directly into the blood stream and the tissues; and second, those which are of a dual nature, having an internal secretion handled in the same way, but also another secretion which is discharged through ducts for its assigned purpose. In the first class are (1) the thyroid, situated in the fore part of the neck, lying against the trachea; (2) the parathyroids, two small bodies embedded in the surface of the thyroid; (3) the thymus gland, situated in the neck below the thyroid; (4) the pituitary gland, placed at the base of the brain; (5) the pineal body, a small glandular structure attached to the third ventricle of the brain; (6) the two adrenal glands, placed one above each kidney. In the second class are (1) the stomach, the pancreas, and the liver, containing rather than constituting endocrine cells which furnish internal secretions; and (2) the gonads, or sex glands, which are (a) in woman the ovaries, which produce the ova, the female reproductive cells, and also an internal secretion; and (b) in man the testes, or testicles, which produce the

spermatozoa, the male reproductive cells, besides an internal secretion. In this chapter we shall not have room to treat of all the endocrine glands, but will mention those which especially meet our purposes.

Adolescent Influences. At the time of adolescence all these glands take on new importance. Their work is greatly increased, for the demands of the rapidly growing organism are great. At the time of puberty a new sex differentiation begins to take place, and the glands particularly involved in this are the ovaries and the testicles. It is the internal secretion from the ovaries that is the background for all the characteristics we call feminine. It is the secretion from the testicles that gives masculine qualities.

Assisting Glands. Other glands that all along have been maintaining normal body activities and development are now brought into additional play to aid the ovaries or the testes, as the case may be, as well as to stimulate still further all processes of expansion and growth, that together the glandular system may bring about the important changes leading up to full maturity, and in this maturity to establish proper function and co-ordination of all body parts. Two important ones of these other glands upon which the normal development so far has been dependent, and which now are brought into further service, are the thyroid and the pituitary. Upon the proper activity of all these glands depends the normal transition to manhood or womanhood, and they are all more or less interdependent.

Thyroid Gland. Because we know more about the thyroid gland, we shall discuss it first. It has a regulating effect upon all body activities, especially the processes of tissue change called metabolism. When the thyroid is underactive, the skin tends to become coarse and thick. In extreme cases it is pale and pudgy-looking. The hair is harsh, the blood pressure tends to be low, and the pulse slow. The food is not burned up as rapidly in the tissues as it should be, and the individual tends to put on too much weight. The powers of concentration are lessened, and in marked conditions of thyroid insufficiency the mental processes may be very much retarded. In such a case as this, thyroid gland feeding will speed up the body processes, cause loss of excess weight, raise blood pressure, quicken the pulse, and in-

crease mental ability. A child born without a thyroid has a form of idiocy called cretinism. Feeding thyroid tends to normalize such a child, and in some cases makes him entirely normal. When the thyroid is entirely removed by surgery, as used to be done before surgeons realized the harm of such radical removal, all the physical signs of thyroid deficiency occur, with sluggish mentality. An overactive thyroid tends to cause high blood pressure, rapid pulse, and loss in weight. Such is the condition in some kinds of goiter. In such cases the removal of a large portion of the thyroid gland brings very marked results in the way of return to normal.

Pituitary Gland. The pituitary gland also influences metabolism, and has to do particularly with growth. An overactive pituitary may mean large body structure and great height. An inadequate pituitary gland may cause the opposite condition; that is, the individual will be short and fat, with failure of proper development at the time of puberty. This deficiency may be seen in the exceptionally fat child. Such a child never seems to get beyond the baby stage in physical appearance; and if the condition is not overcome, the round fat face and generally rounded contour of the grown-up are suggestive of incomplete maturity. The child who has previously seemed normal may manifest his first pituitary inadequacy at the time of adolescence. A marked tendency toward obesity, with retarded sex development, is indicative of such deficiency.

The Activator. The pituitary gland seems to bear a fundamental relationship to the other glands. The complete development and proper activity of thyroid and ovarian glands seem to be dependent upon a normal pituitary. A deficient pituitary is usually associated at some time with a dysfunction in the thyroid and in the sex glands. The pituitary has been called the activator of all other glands. When it is underactive, the other glands seem to lose their motivation, and become sluggish.

Main Dependence. At the time of adolescence the strain upon this trio of glands—the thyroid, the pituitary, and the ovary or the testicle—is great. They must be “up and coming,” and equal to a new and strange situation; and it seems to be by the sheer force of the strength of these three glands that the individual is tided safely from childhood through adolescence into

full maturity. This safe conduct into manhood or womanhood comes to be the body's important job, even to the neglecting if necessary of other phases of body work. So we may imagine that at this time these three glands are so busy with their important work of transformation that supervision of such things as digestion, circulation, elimination, and general nerve control may be a bit short; therefore the unusual symptoms and shortcomings in the personality and physical make-up of these youngsters.

Storehouse of Energy. We may think of the endocrine glandular system as the great body storehouse of life, the batteries where vital power is made to be utilized by the nerve distributing system for the proper conduct of body processes. We may say that these glands act as a bank for the nerve reserve, and that depletion of nerve force means an exhausted endocrine supply with sometimes a lack of proper balance between the individual glands. A deficiency in one may cause excessive activity of another. An individual's heritage of nerve force seems to lie in endocrine gland resources and reserve, and the time of adolescence seems to be the crucial time, the time when the greatest emergency demand is made upon these resources. Great demands upon a nervous system may mean an overdraft on the bank account of endocrine gland supply. Endocrine shortage may be due primarily to poor heritage, to poor nutrition, unhygienic conditions, or mental and nervous strain in childhood; but in any case the real test comes during adolescence. This is the reason why the time of adolescence is the one of all others when the body should have the very best chance in the way of easy, normal, healthful conditions under which to carry on these important developmental tasks.

Health Program Essential. The right health program is of first importance, and not the least thing in this program is the right psychological and emotional atmosphere. Upon the background of a happy childhood must also follow a happy adolescent period, with, as nearly as possible, freedom from anxiety and morbid thought. Much time must be spent in the out of doors, with free nerve relaxing but often intensive muscular activity. Cleanliness of body, with the invigoration of cold water, ample sleep, good thoughts, faith, and confidence, are the things of most importance as aids to these boys and girls.

There must be plenty of good nourishing food,—food in ample amounts to satisfy the body demands and appetite, but with regularity and in a form which, while pleasing, is not too great a strain upon the body's vital reserve in its digestion and metabolism. See Chapter 33.

Signs of Deficiency. One of the greatest wonders of medical science is the fact that by glandular feeding the body's exhausted endocrine supply may be replenished. The endocrine gland that is deficient may be reënforced by the feeding to the individual of definite amounts of this particular gland, obtained from animals, as the sheep or cow. For example, a person deficient in thyroid may be made quite normal by taking regularly a prescribed amount of this gland. There are many border-line cases of glandular deficiency in which there are no typical signs, but we may consider that in almost every case such deviations from normal as manifestations of personality defects not evident before, undue self-consciousness, despondency, unusual irritability, nervousness, are indications of a glandular system not quite equal to its task. Lack of tone in the skin, with the pimples so common to the adolescent boy and girl, is just another suggestion that the glandular system is so busy with its important developmental task that the one of general tissue tone and cleanliness is to an extent neglected. The skin is an important index to glandular fitness.

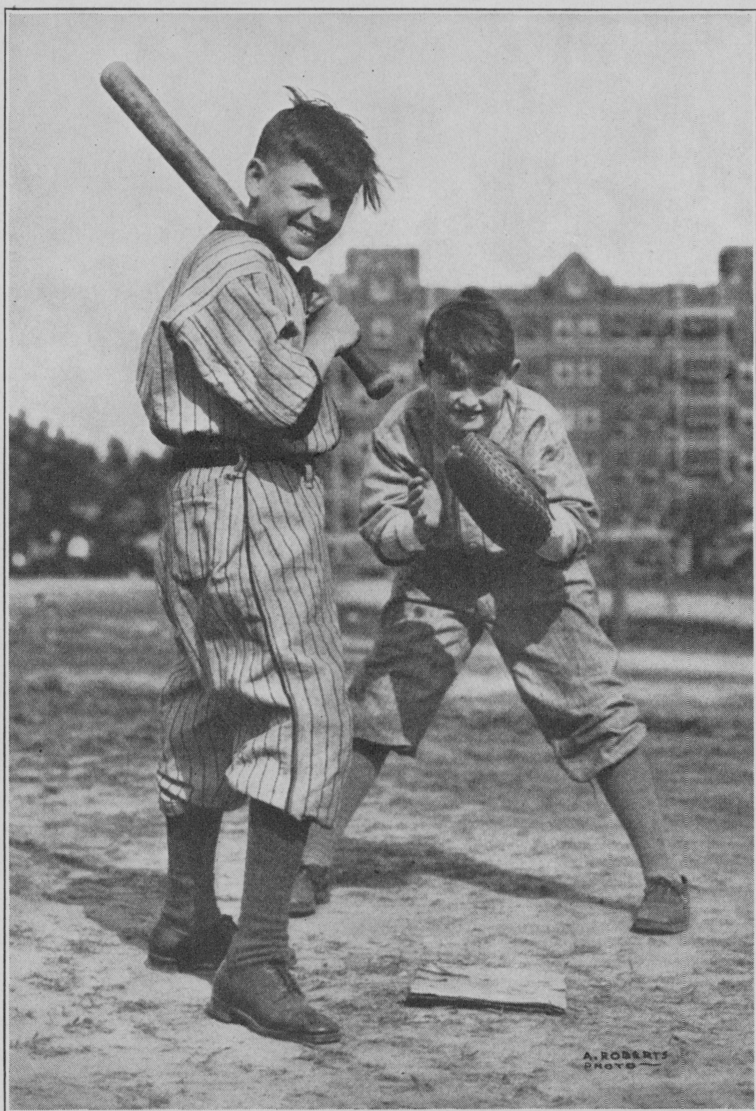
Further Signs. Periodic headaches coming on during adolescence are almost always the result of endocrine insufficiency. The epilepsy which now and then manifests itself in the early teens is usually caused by an inadequate gland activity. With the adolescent girl, difficult or delayed menstrual periods indicate a failure on the part of the glands to do their work properly. Normally, the menstrual periods come on at the age of from twelve to fourteen years, there being some slight deviation from this at times without actual abnormality. The period lasts four or five days, and comes regularly every twenty-eight days. While we must expect at this time some lessening of animation, of vigor and strength, with some slight discomfort, yet there should not be enough of this or of pain itself to interfere in a marked degree with the regular daily program. If the periods are late, irregular in any way, too close together, too far apart,

scanty, too free or too prolonged, we may know that the gland management is not what it should be. Either the ovarian glands are primarily at fault, or the help that the ovaries normally should receive from the thyroid or the pituitary gland is insufficient.

The Sex Triad. The thyroid, pituitary, and ovarian glands are often spoken of as the sex triad, and disorder or imbalance in any one of them may manifest itself in sex irregularities. The primary deficiency may be general or it may be in any one of them. If the primary shortage in one is uncorrected, the others may be thrown out of balance. One of two things may occur: lacking the stimulus which every gland receives from all others, the two not primarily at fault may join the faulty one in a corresponding sluggishness, or in an effort to compensate they may, as it were, be thrown out of plumb and become excited or overactive. For example, incomplete activity of the ovaries may result in excitable activity of the thyroid, it being very sensitive to abnormal conditions in other glands.

Watch Conditions. This is a very big subject, one that is not well understood in all its phases, even by scientific people giving much time to its study, so we can hope in this short discussion to give only the tiniest glimpse into the wonders of this marvelous part of the body mechanism. But when your boy or girl shows signs of sluggish body activity, of unusual excitability or nervousness, of abnormal gain in weight, or develops a doughy, pasty complexion or an unusual coarseness of skin and feature, or a rapid pulse or palpitation of the heart; or when your daughter's periodic cycle establishes itself with difficulty and pain, or is delayed or irregular; or if either your boy or your girl is afflicted with a severe crop of pimples, or with signs of liver sluggishness, or with sick headaches, or with "spells" of any kind, it is just possible, and in many cases probable, that the difficulty is in his or her glandular system, and that investigation and treatment along this line, superimposed upon the right hygienic program, will bring most satisfactory results with relief from unhappy symptoms.

SECTION III
RECREATION AND WORK



ON THE SAND LOT

"Youth demands action, physical action and mental action, and to be of most value all such activity must be agreeable."—Page 66.

Bounding and Abounding

They Own the House. "Thunder Castle" was the sobriquet bestowed upon old South Hall, the boys' home in our college, and the stranger who listened to the echoing halls and stairways when in use by the young fellows of that school was convinced it well deserved the name. In miniature, every home is a "Thunder Castle" when and if there are two or more young adolescents abiding there at one time. The age is not one of quiet brooding in the chimney corner, save it be for some rare halcyon hour of story-telling by tongue or book. It is an age of vigorous physical activity, indoors and out, upstairs and down, high and low, running, racing, shouting, climbing to dizzy heights of crags and diving to green depths of seas. However much this wild gush of spirits and energies must be capped and led into legitimate and proper channels, it is not to be repressed, on pain of explosion and ruination.

Heralds of Manhood. With this bounding and abounding energy come other changes and intensifications. It is about the age of thirteen—fourteen—fifteen, and you begin to realize that you are losing your little boy. He is taller, his wrists begin to creep farther out of his sleeves, his legs seem like growing stilts both in length and in difficulty of management, the very features of his face change—his nose, his cheek bones, his jaw, become more prominent. There is a huskiness in his voice, and sometimes it breaks on a note, and squeaks, to his utter confusion. And oh, what an appetite he has! Always big, it now seems beyond satisfying. You are not to be alarmed at that appetite. Very seldom do growing children, adolescents included, eat too much. You are to see that they get a well-balanced diet and sufficient exercise, and let appetite take care of the rest. It is responding to the needs of the body.

Ductless Glands. What is happening? Why, your son has reached puberty, he is entering adolescence, and his body is responding to the release of its latent forces. In the preceding chapter we had a discussion of the endocrine or ductless glands,

including the sex glands, the chief of which in man are the two testicles, in woman the two ovaries. It is a fact not widely known that the function of these chief sexual glands is not alone reproduction, but that, like the ductless glands, and in conjunction with them, they play a great part in the physical and mental development of the individual. In puberty, and indeed throughout adolescence, they have no other proper use than to minister to this general physical development.

Elixir of Life. It is spermin, the internal secretion from the testicles, that, thrown into the blood stream, is bringing about such rapid changes in the boy's body structure. It is this elixir of life that gives him his added energy and enthusiasm. This it is that fires the healthy youth with a desire to excel in sports, in adventure, and in scholarship; and this it is that fires men to hazardous deeds in the interests of science, or statecraft, or religion. This is it that makes men.

Growth and Activity. So the boy begins to grow astoundingly in stature, sometimes as much as an inch a month. The bones feel the impetus, and grow rapidly; the muscles attached to them lengthen and round out. The brain centers are stirred to new activity; the nerves that carry impressions to the brain, and those that take its orders to the body, are stimulated to greater activity. The boy cannot sit still for long at a time; and it is wrong to try to compel him to. He must have plenty of physical exercise.

Signs of Womanhood. As with the boy, so also with the girl. The healthy, normal girl, reaching puberty at eleven, or twelve, or thirteen, begins, like her brother, to grow with great rapidity. She matures earlier than the boy, and perhaps less frequently does she show the marked angularity of his growth. With her more rapidly developing womanhood, she is more likely than he to show physical development in the rounding out of lines, in an increase of physical beauty—blooming cheeks, glossier and more luxuriant hair, along with the increased vigor which the boy also shows. This, too, is brought about by the internal secretion of her ovaries; and here is where the girl must be taught careful health habits, that she may not lower this normal secretion, and thus thwart the Creator's plan in forming a beautiful woman. It is this creative force in her life which will

develop her into a vigorous worker, whether her life be that of wife and mother or that of a worker in a more public field.

Vigorous Exercise. The girl, as well as the boy, should have opportunity for vigorous exercise. Of recent years the pendulum has swung very far away from the old-time notion that girls and women should not be active in outdoor life. But the pendulum may swing too far. Women's physical activities should be determined by their own needs, and should not be modeled upon men's activities. While persons differ, and should be dealt with according to individual abilities and propensities, as a rule boys and men are fitted for rougher and more vigorous physical effort than girls and women.

Careful Supervision. However, in the cases of both the adolescent boy and the adolescent girl, care should be taken that they have not either too great or too long extended physical exertion. The state of their nerves, induced by the new invigoration and sometimes unbalanced by inequalities in the body's growth, urges them to exercise; but, on the other hand, exercise throws a great burden upon the heart, by the increased circulation of the blood, and the heart, like the rest of the body, is rapidly developing and may be overtaxed. Give the adolescent a natural life, and he will develop all right without overstrain. Unnatural conditions come from two sources: the first, extreme devotion to athletics; the second, extreme requirements of work. To the normal direction and management of the abounding energies of early adolescence, the rest of this section will be devoted.

The Golden Rule. There are manifestations of this adolescent energy, both physical and mental, which are often a trial to parents. But parents should not forget that they are much more of a trial to the adolescent himself. He has never passed over this road before (as you have, if you will remember), and the new experiences are as often an embarrassment, even a terror, as they are a delight. If ever the words of Jesus applied, it is in the case of the adult dealing with the adolescent: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Remember that in dealing with the adolescent you are dealing with a soul, and a sensitive soul at that. The adolescent boy or girl appreciates praise more than

anyone else; it is equally hard for them to endure ridicule. Certainly the Christian parent will study to be courteous and kindly toward these children of his own and of God's.

The Awkward Age. Early adolescence is the "awkward age." The adolescent's rapid growth, and the undeveloped association centers of his brain and nervous system, make him feel that his hands and feet are out of all proportion. Especially is this true of the boy. He stumbles over the doorsill, he slips up on the rug, he trips over chair legs, he slams and bangs and even falls. To the very careful housekeeper and to both parents of nervous temperament, this awkwardness is irritating, and the adolescent, already embarrassed by his own sense of awkwardness, is put to further torture by exclamations and rebukes from his elders.

A Good Ignorance. That does not help him. It only makes him more self-conscious, and therefore more awkward. Or it hardens him against correction. The only way to deal with the awkward age is to ignore it. It has primarily a physical basis, and will disappear with increasing age. Meanwhile, parents, have the courtesy not to notice it. Set a good example of self-control and propriety, love your boy and your girl, and they will follow you in all your graces. Some children pass through the period without awkwardness noticeably appearing; others are not so fortunate. But let us hope and pray that all may be so fortunate as to have courteous, helpful, Christian parents.

CHAPTER 10

The Cult of Athletics

Definition. What do we mean by athletics? The term comes from two Greek words meaning to contest for a prize. The Greeks were worshipers of beauty, and especially the beauty of the human form, so they gave great attention to development of physical symmetry and power, and to promote these ends developed many physical games and staged great contests at which prizes were offered to the winners. Those who devoted themselves to these games and contests for prizes were called athletes,—literally, prize fighters. So severe were these contests in exertion and endurance that frequently one of the contenders fell dead, perhaps even at the point of victory.

History. Physical activity and skill have always been a great interest of vigorous peoples, especially of those given to war; and as the European peoples have all been of fighting stock, the love and praise of physical prowess has been practically universal among them, especially in their early history. But as civilization has progressed and as the sedentary arts of peace have increased, the tendency has been to lessen physical exercise. Usually such a decline has been accompanied by a craze for watching games and contests staged by professionals, the great mass of people being spectators rather than participants. This came to be true in Greece, later in Rome, and still later in some of the European nations descending from the old Teutonic stocks and from their mixture with the Latin blood.

Modern Athletics. Modern athletics dates from a great revival of interest in games and sports that occurred in the middle of the nineteenth century in England, extending quickly into America and later into almost all the world. In itself this movement was laudable, for it aimed to foster physical exercise by all the people, especially the youth; but it has had to meet the age-old inclination to exercise by proxy and to indulge the gambling impulse in the contests. The effort to keep athletics free from these objectionable features has resulted, for one thing, in a cleavage between professional athletics—spectacles staged

for profit, and amateur athletics, supposed to be engaged in for pure love of sport. But even in amateur athletics, and even in the schools which have become their principal arena, the great mass are spectators and only the few are athletes.

What Is the Value? What is the value of athletics to our youth? Should it be encouraged, and if so, to what extent? Is it contributing to the health and the mental poise of our young men and women, or is it introducing an unbalanced conception of life and its purpose? And if athletics has both good and bad features, what should be done to favor the one and eliminate the other?

Incentive Necessary. First it must be admitted that youth demands action, physical action and mental action, and that to be of most value all such activity must be agreeable. We have not merely to set tasks for exercise of muscle and brain; we have to furnish or at least to comply with incentives to take that exercise. A boy may get as much muscular exercise from picking up rocks out of a stony field as from scooping up grounders or hauling down flies in a baseball game, but he does not get the same agreeable sensations and therefore he does not get the same mental or physical benefit—unless, indeed, by some pedagogic alchemy he can be made to perceive values as great in one as in the other.

Appeal of Athletics. The appeal of athletics is in its combination of physical activity and welcome incentives. There is gain to be had for exertion, there is companionship in occupation, there is zest in deeds that shall be applauded by one's fellows, there is a call to loyalty and teamwork and devotion to common interests. When such incentives are rightly interpreted and directed, they tend to development of some of the finest human qualities. On the other hand, they may be and very commonly are so misconceived and distorted that they result in meaner attitudes and actions. Competition in games, as in all else, cannot be carried very far without stirring up strife which too often becomes malignant and ignoble; and the love of praise or gain, without a governing conscience, too often leads to trickery and dishonesty.

Physical Benefits and Injury. On the physical side there is something to be said for athletics. If it could be so managed

as to provide exercise suited to the physical state of every individual, performed in moderation, and made to include everybody rather than a special class, very considerable benefits would come from it. This, indeed, is the ideal of the most high-minded promoters of athletics, but it must be admitted that it is in very small degree realized. The rivalry inherent in competitive games demands selection of the best specimens of contenders and elimination of the less fit. This constantly tends to the making of two classes, one a small selected class of athletes, and the other a very large crowd of spectators and "rooters" who take most of their athletics in the form of yelling and gesticulating. It is to the interest of both health and morals that whatever athletics we have be shared by all in due degree, and that the idea of making the game chiefly a spectacle be discouraged.

The Crazy Crowd. The craze of great multitudes over the various contests, professional and amateur, in baseball, football, and, at the lowest end of the line, prize fighting, as well as in a score of other lines of competition, athletic and nonathletic, cannot from any viewpoint be held promotive of either physical or mental vigor. It is reducing the citizenry to a mob, swayed by passion and partizanship. Such training reduces the power and habit of good judgment and calm reasoning, and the giving of human energies in constructive work. No democracy can long survive this recession of virility in its citizens; and it is an irony of politics that the decay of a people should come in part from its worship of athletics.

Personal Damage. Moreover, the effect of athletics upon the individual player is often damaging rather than beneficial. The rivalry of contests, the pride of accomplishment, the greed for glory, too often lead to overexertion and sometimes cause permanent physical injury. In early adolescence particularly, overexertion is liable to cause heart lesions. With the rapid growth of the body at this time, the heart has a great strain put upon it under normal living conditions; then if in the eagerness of the contests a young athlete strains to the utmost to reach his goal, he may overtax the heart and become a life-long invalid. Athletic exercise should always be under the direction of a competent overseer who has in mind not victory in a contest but the physical good of the individual player. Such an overseer might

be the professional coach, but the record of the coach in this particular does not recommend him. Parents and teachers ought to qualify themselves to be the judges and directors of their own children's exercise.

Suitable Age. We are dealing with the early adolescent age. As a matter of fact, athletics receives its greatest devotion from middle and late adolescence and early adulthood. And there is precisely where it is unworthy. Games belong, not to men and women, but to children and those just emerging from childhood; maturity demands that the energies be put to fruitful labor. The plea that athletics as used is recreational, is stultified by the records of overexertion, overenthusiasm, and mob attitudes toward the game's heroes and antagonists. If we could hold vigorous physical games to early adolescence, but by a judicious program of project work draw the older adolescent man and woman into exercising their powers in constructive efforts, we should meet the ideal. The rah-rah college campus cumberer and the fellow who has slid along into the years of maturity with an early adolescent obsession in athletic competition are not admirable specimens of manhood.

In Moderation. As for our young adolescent children, however, we should not be right, and we should not be successful, if we attempted to forbid to them all interest in athletics. What we need to do is to select the forms best suited to their needs, to see that they exercise rather than "root" in them, to insure that they play with moderation, and, with this as well as other ends in view, to enlist the interest and occupy the mind also with other physical and intellectual pursuits. Particularly do we need to minimize rivalry, and therefore to encourage noncompetitive games and occupations. We are not to seek wholly to remove emulation, for this is an inherent quality of mind, and to strive to excel is excellent if this ambition be governed by love and the desire to serve. But with the selfishness so inherent in human nature, emulation is all too liable to become strife, and we have constantly to be on our guard against this ignoble state. We are not likely to overemphasize coöperation in the place of rivalry in our games as in our business.

A Normal Program. Let us learn, in the face of the great athletic craze, that there are other interests which may engross

the minds of our young people. And let us realize that it is the duty of the parent and the teacher to master the art of leadership so that they will be able to bring their adolescent boys and girls to an appreciation of a balanced program. There is necessity for honest, earnest, hard work, but that work should be made interesting and purposeful. There is necessity for cultivation of the mind in useful science and art, and this intellectual and spiritual improvement may and should be closely connected with physical activity. We can make a program which will insure the good physical development of our adolescents, and at the same time be giving them a true culture of mind and soul. We shall discuss such a program in the next two chapters.

CHAPTER 11

Consecrating the Physical Powers

Unity of Being. Whoever first dissected human nature into the three parts of the physical, the mental, and the spiritual did a good job for analysis but a poor job for education. It is very handy, for instance, to be able to say of a boy's appetite, "Oh, that is for his bodily needs," of his preparing a speech, "That shows a fine mind," and of the whipping he receives for truancy, "It is for the good of his soul." But the picture we thus get of three parallel but unblending streams of life and activity and influence is blurred when we reflect that unless he ate, his mind would soon cease to function and his morals be in limbo; that unless he thought, he would soon go without food, and be quite unable to absorb the lesson of his chastisement; and that unless his soul had not merely intimate but integral relations with both his body and his mind, it could not receive impressions made upon the other two. We may put a prism upon a beam of light and separate it into the colors of the rainbow, but sunlight is not red, yellow, and blue—it is white, the unified spectrum. If we want plants to grow, we will not break up the sunbeam and bestow upon one a maximum of infra-red and upon another an abundance of ultra-violet; we will leave the sunbeam intact as God made it, and bathe all the plants in its composite rays.

Comprehensive Education. So when we come to the education of the child, if we are wise we do not assume that his being is composed of apartments which must be treated separately and with different elements of nutrition,—that diet is for his body, reading for his mind, and emotional stimulation for his soul. His ethical and spiritual perceptions will be very greatly influenced by the state and treatment of his body and the cultivation or neglect of his mind; the clearness and penetration of his intellect will be affected by the state of his physical health and the ideals and visions he is given; and even the very conformation and constituency of his body will be determined or modified by what he thinks and the goals to which he aspires. The child's education must be a harmonious development of all

his powers, in the consciousness that the physical, the intellectual, and the spiritual are one being.

Complete Consecration. His physical powers are to be consecrated to the service of God and humanity no less than are his psychic powers. They cannot be separated, save in the abstraction of analysis. He cannot give his soul to God, his mind to the world, and his body to himself; that would be civil war, to end only in delivery of the whole being to one or another. Physical exercise is necessary and right, and it has a tremendous influence upon the mind and spirit. If it is selected and used in accordance with Christian principles, it is as much in the service of God as is mental or spiritual exercise, and with them it makes a harmonious Christian program.

Devotion of the Physical. How, then, shall we consecrate the physical powers of our adolescent children to the service of God? First, by setting before them and inculcating by earnest example and persistent teaching the great aim of Christian life: to love God and to carry His message of salvation to the world. Second, by establishing in the life of the young adolescent a rational program of play and work proportionate to his other duties, selecting such games as comport with Christian principles and directing them to the idea of fitting for Christian service.

Noncompetitive, Educational. What games and occupations shall these be? First, they should be, so far as possible, noncompetitive; for competition easily develops into rivalry, and rivalry into strife. "Now the works of the flesh are manifest, which are these: . . . enmities, strifes, jealousies, wraths, factions, divisions, parties." Gal. 5:19, 20, A. R. V. Second, they should be educational. The more they teach and train in practical and useful arts of living, the more they minister to Christian education.

Educating for War. Competitive games have in them the essence of war. In the beginning such games were invented as exercise for war, and while the conscious connection between them and war may not inhere in most modern games, still the same spirit rules and not infrequently finds voice; for example, in the saying, "Waterloo was won upon the football fields of Eton." It is true that in competitive games there is also much to be taught of teamwork and sportsmanship, and if we have

the alternative of such games or no games, it is better to have the games and to use them as best we can to teach good ideals. A youthful society deprived of games and of leadership in physical activities will invent some activities of its own, which may not be as desirable as the games. With the hold that sports has upon our society, it is not possible wholly to avoid, and it is not advisable to decry, the participation of our young adolescents in such games as baseball, football, basket ball, tennis, etc. The best course is with enthusiasm and skill to attract the youth to the less competitive games, such as hand ball, volley ball, and the many field and trail games like "Hare-and-Hounds," "Besieged City," relay races, mystery hikes, and so on.

Education for Service. But with some purposeful organization, and with good leadership, it is possible and it is highly desirable to make the recreation of our youth contribute much more than most games can contribute to their education and preparation for future service in the cause of God. Such useful and delightful recreation is to be found in nature contacts and study, in handicrafts, and in the arts of camp and exploration. All of these occupations have a great lure for the typical young adolescent boy or girl, and with competent teaching and leadership may come to displace in very great degree all the competitive games. Thus knot tying applied to its various common uses; direction finding; observation of weather signs and conditions; star study; tracking and trailing; hikes; study of trees, flowers, birds, insects, and animals; boating and canoeing; swimming; camp craft; camp cookery; group singing; nature collections; many primitive handicrafts like basket weaving, carving, etc.,—these and a thousand and one other interests developed through contact with nature, are all educational and inspirational, and will be of use in future life, whether private or professional. The young adolescent boy and girl under Christian teachers can be led to see a direct relation between these exercises and their possible future work as Christian missionaries. The primitive attracts nearly all junior adolescents, and their love of the wild should be joined consciously to the needs and prospects of the great mission fields in the far wildernesses of the earth.

Coöperation in Teaching. Such a program does, indeed, call for thorough coöperation and organization on the part of Christian parents and teachers. The parents alone may do much of this work, and should do all they can; but there is a call for the whole church to give attention to this vitally essential training of their junior members. Does this work belong to the church? As verily as it belongs to the church to instruct the minds and inspire the souls of its children and youth. Indeed, as we have already made plain, this attention to the physical life is attention likewise to the mental and the spiritual life. The young adolescent is peculiarly alive to physical impulses, his life is very decidedly physical, and therefore his religion is equally physical. His mental and spiritual life are wrapped up with his physical life. Capture his physical activities for Christ, and you capture his whole life for Christ.

J. M. V. All this is the philosophy and science animating and attending the Christian organization for pre-adolescents and young adolescents known as the Junior Missionary Volunteers. The complete outline of its organization will be given in a later chapter; here we emphasize the importance of its physical and vocational program, and invite the Christian parent to coöperate with it. Yet let us emphasize that whether or not that opportunity is offered the parent, his obligation remains none the less to do his utmost to provide such a program and such a training for his children. To live with them in the fear and love of God, in converse with His written word, the Bible, and with His created word, nature, is the high privilege and the bounden duty of every Christian parent.

CHAPTER 12

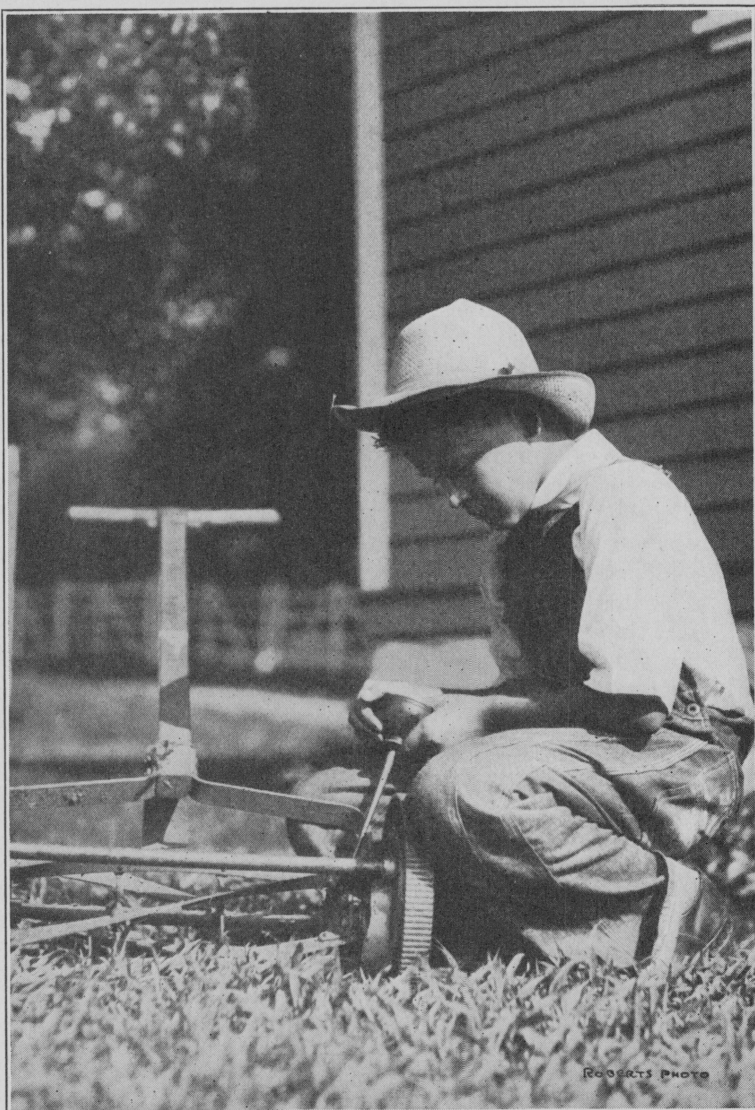
Getting a Job

Jimmie Has Reasons. Jimmie Youngblood is looking for a job. He knows that work is good for him, though his reasons may be slightly different from those his parents adduce. He has no sympathy with the theory that work will keep him out of mischief, or that it is more sensible than play; and he has only slight appreciation of the fact that he can by working save his parents some expense. But he is impressed with the idea that he is man enough to hold down a job, that his status as a business man will make his companions look at him with more respect, and very decidedly also that it will give him some sorely needed cash to keep up proper standards of living in this new adolescent age. He has to have a ball bat and some sneakers and a camp kit and a bicycle and a class pin for his junior high graduation, and a few articles of apparel also which the home folks seem to think nonessential; and it may even be, if he has been educated in a Christian way, that he has it in mind to help some foreign missions project.

In Preparation. It is a good thing to encourage Jimmie in this ambition to find a job. It should not be the first experience he has had in working, and in the properly conducted home it will not be. All through his childhood the properly trained boy and girl will have been used to performing regular duties suited to age and strength in the home and its environs. Much, indeed, most, of this work they will have been taught to perform without pay in money, but rather as members of the home firm, yet possibly, and preferably, with a small money allowance in recognition of their partnership, or else some certain small project through which they are able to earn a few dimes and dollars for themselves. By such a plan the boy and the girl are taught to apply their energies partly to work and to receive and learn how thriftily to use the small sums which will give them training in business dealings. Now that they have arrived at adolescence, there is to be a new phase to this business experience and training.

The Junior Concept. There is an education to be received in this economic experience with our young adolescent. He wants things! Often he wants things which his parents neither think they can afford to get him nor believe that he needs and ought to have. Most parents, especially if they are poor and hard-working or in only moderate circumstances, are likely to shut down hard upon the desires of their youthful children. They know it takes hard work and careful saving to provide the bread and the shoes the family require; what, in such circumstances, can be the sense of a Sam Browne belt or a pink sunshade? It must be admitted that the objects for which our young adolescent yearns are often extravagantly unrelated to the economic position of the family. That is in keeping with the generally disproportioned character of his visions and desires in every line. The ambitions of this period make usually a kaleidoscope of brilliant and ever-changing forms: cowboy, motor-man, aviator, home-run-hitter, medical missionary; movie actress, nurse, famous author, swimming champion, lady detective, temperance crusader. It takes a tractable sense of humor coupled with a fervent faith in the intrinsic worth of these boys and girls to keep a steady hand upon their impulses and an open heart to their confidences. Their experience in this new world is but just beginning; their judgment is uninformed and their ambitions are fluid. But ridicule would shut them up like clams, and leave them, shamed but defiant, to their own inexperience. And ridicule at this time is peculiarly cruel, the witless expedient of the ignorant and nonplussed senior. The wise leader, parent, or teacher, will learn the art of noncommittal acquiescence and the power of unobtrusive suggestion. And he will have a sympathetic insight into the cravings for this or that which assail the youthful mind.

Lift, but Not Shoulder. In respect to this matter of getting a job, we must allow the incentives of the junior to apply more than the natural ideas of the parent. It is right for the boy, and also for the girl, to help in some degree with the finances of the family, which are their own finances. We shall the more easily get them to take this view if we have diligently trained them in industry through childhood and if we have been and now are reasonable in allowing them some tangible part in the



GOT A JOB

He is impressed with the idea that he is man enough to hold down a job, that his status as a business man will make his companions look at him with more respect, and also that it will give him some sorely needed cash.—Page 74.

reward. It is not reasonable to expect a child to turn over every cent of his earnings to the family exchequer. He would in such a case become a mere drudge, without hope, and if he had any spark of spirit the experiment would shortly end in rebellion. What proportion of his earnings should be contributed to the general support of the family and what part kept for his own particular needs, is a matter to be settled according to the previous training, the peculiar nature of the child, and the actual needs of the family. But in any case some part should be wholly at his own disposal. His parents' counsel is, of course, in place, but they will be well advised if they are not arbitrary in their attitude. It is well to make suggestion to the adolescent, or to accept his own suggestion, of some project for which he must earn money. The boy wants a bicycle: very well, set him to earn at least a part of the price. The girl wants an overnight case; it is not beyond her ability to get it for herself. They both want to go to summer camp; encourage them to earn and save so that they may be able to pay the fees. And the parental ear should not be closed to the pleadings for a little smarter or a little newer article of dress now and then.

A Side Line. The earnings of the boy at this age will not be great, and those of the girl will, on the average, be less. School is still the great business, and it is only in out-of-school hours that work can be done. Nor should recreation be neglected, though the more interested the child is in his job, the more satisfying to mind and muscle will it be and the less call will there be for mental and physical diversion. Civil law in all enlightened states forbids the exploitation of children in labor, and certainly every true parent will strongly desire and earnestly seek to give his children the best all-round training in body, mind, and spirit.

Wrong Child Labor. What work is there for boys and girls of the early adolescent age? That depends upon their training and their environment. Our machine age, more and more fully demanding skilled labor and concentrating more and more of the population within cities, has in great degree removed the children from the best kinds of employment. In certain phases of industry, like textile factories, coal mines, and root-crop farms, the early tendency—by no means as yet wholly oblit-

erated—was to employ child labor in some of the operations, often under conditions detrimental to mind and body. The plight of such children long ago enlisted the sympathy and aid of the philanthropically inclined, and legislation has been invoked to remedy the abuses. The whole problem, however, is not met by release of children from such conditions; for unless the economic, social, and educational opportunities of the families and communities involved are placed upon better footing, it is a question whether the resulting idleness will more greatly bless than injure the children. The early adolescent period, however, is not so much affected by such legislation as the pre-adolescent. Much has been done by some employers, perhaps the majority, to increase the educational and cultural opportunities of their employees, particularly of the children. In such constructive work is the greatest hope of progress.

Country Occupations. For the more privileged child of the average family, in which the parents are of the employed or the small-business class, the ideal is residence in the country or at least in the suburbs, where there is land for cultivation and for other small enterprises. Gardening, taught scientifically and practically by the parents or by an expert employed by an organized community, without doubt furnishes the most advantageous form of employment for the young adolescent. It must, of course, be made intensely interesting, as it will be if the right teachers are to be had. Not only is there vigorous exercise in preparation and tilling of the soil, but there is wide and fascinating science in its plant culture and protection, and there is good business training in its problems of marketing. While vegetable gardening is the basic department, other forms may well be introduced. Flower gardening presents good opportunities in some localities, and in other cases certain specialties are possible, such as seed growing for commercial companies, or in favorable locations the growing of medicinal herbs. Related to these horticultural industries are various lines of animal husbandry: the raising of chickens, rabbits, pigeons, or, with blooded stock, even dogs and cats.

City Jobs. Within the limits of the town and city, the occupations must take on more of a mechanical or trading character. Some opportunities are afforded for part-time service as

errand and office boys or girls. In some cases the small private business, like job printing, may be made successful if the parent chooses to make the investment and supply some oversight. Then there is the paper business, the distributing of the daily newspaper and the selling of magazines,—into the social effects of which, however, parents will do well to look carefully. The mowing and care of lawns and, in winter, the care of furnaces, may go to the older and larger boys in this age. The manufacture and sale of foodstuffs, from bread to fudge, is another source of income which may be more or less worthy, according to its exact character. Even in the city, gardening may be carried on, there being available in most localities vacant lots, the use of which could be obtained free; but such a project in the city will usually require a community organization, both for instruction and for protection of the gardens.

Character Building. All in all, for steady employment connected with useful occupation and education, the country lad and lassie have the advantage over the city child. It is in every way to the interest of the family with growing children to make a residence in the country, whatever the business of the chief breadwinner. Both for health and for the building of sturdy character, the country is by long odds the best place. If it is actually impossible to give this advantage to children, we must make the best of it under city conditions, and supplement this by summer vacations of longer or shorter duration at properly conducted Christian summer camps.

Accounting. The moral worth of this juvenile experience in work largely resides in the training in persistence and earnestness in prosecuting the task, in value of the art learned as applicable to practical life, and in the successful care and employment of the money earned. An important aid to thrift and business methods is to account for all funds handled. To this end the boy and the girl should be taught how to keep accounts, and be persuaded actually to keep them. For most of the simple business involved, a cash account is all that is necessary; but if any credit is to be given or received, it is no difficult matter to teach the simple principles of bookkeeping including journal and ledger work.

An Essential Education. Let not this matter of employment in useful work be counted as a nonessential in the training of the young adolescent. It is indeed a very important part of the education. The very general neglect of such training is all too evident in the idleness of many youth of our times, a state which too readily ministers to the commission of crime—petty at first but often eventuating in a criminal career. “Easy-money” to be obtained by thefts and hold-ups is a great lure to the youth who feels he must have money and who has not been trained or accustomed to work for it and to restrict his needs to his resources. Directly opposite is the type of youth who through industry judiciously suited to his powers has learned the sweetness of honest toil and its due reward.

SECTION IV

SOCIAL TRENDS AND THEIR
DIRECTION



CAMP FIRE'S ROMANCE

"The summer training camps, which are part of the program, are made educational in nature lore and science."—Page 90.

CHAPTER 13

The Gang and the Clique

A Vocabulary. It looks forbidding, that title! In popular association of ideas, "the gang" connotes the criminal underworld, and "the clique" a snobbish little circle with sinister designs. They do not seem to belong to our clean, fresh-faced youngsters. But adolescence has its own terminology, influenced by the peculiar psychology of the age. Those who would understand and assist youth must be greater sticklers for *camaraderie* than for precision of speech. "The gang" is an honored term among boys to denote the special friends who run together, play together, plan together, and execute. The term has to them just the sufficient degree of dash, daring, and diablerie to make it desirable in a world that seeks adventure rather than convention. It is used also to some extent among girls, though to most of them it has too masculine a sound. "The bunch" is the favorite term among girls in early adolescence. "Our crowd" is used by both sexes, and is acceptable any place, any time, anywhere along the line. As the young people advance in age toward middle adolescence, "crowd" tends in speech to displace the early slang terms, "gang" and "bunch."

Variableness and Variations. These are typical terms, but they are not exclusive of others. Nor, considering the unstable nature of adolescent speech, can these terms be regarded as permanent. Even as you read this, some of them may have become obsolescent, but in any case there will be some more or less picturesque expressions of adolescent thought and feeling. We must not be too squeamish about the speech of our big boys and girls, for, as explained in another chapter, early adolescence is, for good and sufficient reasons, the age of slam and slang. Painful as it may be to our ears, we must accustom ourselves to hear of "the kids" or "the guys," which collectively are often synonymous terms for "the crowd" or "the gang" or "the bunch." A strict definition among boys relegates "kids" to pre-adolescent children and reserves "guys" for those who have attained to their own stature of young manhood; but among girls "kids"

remains in *good usage* to denote girls up to the time when increasing culture restores the purity of the English language, while "guy," like "gang," is a little too coarse for the linguistic palate of all except the more mannish. "Clique" (usually mispronounced "click"), it must be confessed, is not a self-descriptive term, but is used only in its proper meaning, to denote another and opposing group to which the speaker has an aversion. Nevertheless, it very correctly denotes the nature of many a girls' group, for adolescent girls even more than boys are inclined to clannishness, from an instinctive desire to protect their intense but fluid friendships.

So now we are all set to consider the social trends of the early adolescent age, their sources, their purpose, and the best means of directing them to worthy ends.

Three Social Eras. There are three social eras in the individual life. The first, extending from infancy to pre-adolescence, is the era of self-interest. The young child relates all things to himself. He has much to discover in himself and in the world, and all that he discovers is regarded in its relation to, and its effect upon, himself. The second era, covering pre-adolescence and early adolescence (sometimes grouped together as "the junior age"), is a time of interest in one's fellows of the same sex. Emerging from childhood, the boy and the girl find their mental and their social horizons enlarging to take in other entities and other values. Each finds the interests of the same sex most akin to his own; therefore the boy is interested most in boys, and the girl in girls. The third era, beginning with middle adolescence and going on through adulthood, is grounded in the mating urge, upon which foundation is built all the later social life. These three eras are not sharply marked off: in every individual each era merges into the next, and there are personal differences in their manifestation; but in a general survey these periods are distinct, and indicate the dominant spirit of each age.

"Birds of a Feather." In early adolescence, then, we find as typical the same social manifestations as in pre-adolescence, though gradually changing. The young adolescent boy likes to be with boys. They understand one another, have common traits and desires, like to do the same things. Conversely, the girl likes to go with girls. Their interests are hers, and together they

plan and carry out the ideas and projects that appeal to them. Hence come the gangs, the circles, the cliques. The boy is all for baseball and hikes and camping out—and not by himself. Very seldom now can he be content to go fishing alone or to make a solitary tramp to find a rare flower. He wants the companionship of his fellows, and in their society he finds great satisfaction. The girl, too, must flock with her companions, and she is unhappy if she is too much cloistered. Of old, parties and sewing circles and the like were her characteristic social expression; but the present generation of girls is more athletically inclined, and swimming parties, athletic games, and in some degree hikes, are more common. Athletics, too, has tended to bring the two sexes more together, even at this early age, though still the young adolescent, particularly the boy, prefers enterprises in which the other sex has no part.

Exercise, Not Repress. We have to reckon with this inherent urge in the young adolescent. It cannot be ignored, and it cannot be eliminated. And why should any parent desire to do away with it? It is in the order of healthy development of the social powers. The man and the woman of to-morrow are the boy and the girl of to-day. If they are to be fitted to take their place among the men and women of their world, to be well poised and sure of their ground, able to deal on equal footing with others in business and social life, they must now have due contact with their fellows and test out and develop their powers. The little child required protection, and therefore more or less of seclusion; and the sheltered life suited his spirit well. But now the adolescent feels the urge of his developing powers. He is pressed to try them in contest with his fellows; and only by opportunity to exercise them can he find his place in the world of men and of women.

Leaving the Nest. Parents will find their adolescent children wanting to be away from home, wanting to “go somewhere,” wanting to spend time at their friends’ rendezvous or on expeditions here and there. Some of them do not seem to want to be at home at all; and they are not too communicative about where they have been, especially if parents’ questioning is so close and persistent as to seem to them nagging. To shut down upon this impulse, to deny the child opportunities for desired

activities in company with his fellows, is damming up the stream of social desire to the danger point. The result may be secret adventures via the bedroom window and the back porch, or open truancy from home and school, and gang activities which may be more or less antisocial and dangerous. These associations are generally boys' gangs, though depredations by girls are not unknown. Girls, however, when joined in unwholesome association, more generally tend to spread their evil by word of mouth than by deed of hand.

Chums. Within this social group of gang or clique there are in either sex nearly always the special friendships of "chums." Two boys or two girls become attached each to other; each is the other's chum. They claim each other's special favor, they go together to games or parties or on outings; and in the case of girls, they will be seen with arms twined about each other, whispering secrets and giggling. Indeed, "chums" is more of a girls' passion than a boys', and this points a very distinct social difference. For to the typical boy "the gang" is the main thing, and friendships within it are subject to the general interests of the whole; while to the typical girl personal relation is more prominent, and cliques are made chiefly through common devotion to some outstanding figure who draws them together through drawing them to herself. This may be a girl of strong personality, one of themselves, but more frequently it is an older girl or woman, perhaps a teacher or church worker, the *adorée* of the girl. Each girl would like to have this *adorée* to herself, but since she cannot, because of the equal preferences of the other girls and the impartial attitude of the leader, she must perforce share her with the others. Then her strong craving for complete possession centers upon a chum, while her restricted and shared partizanship is directed to the common *adorée*; and partly for this cause the clique is formed.

Permanency. The passion for chumming also lasts longer in the average girl than in the boy. The chum is the early adolescent's equivalent of a sweetheart. As in early adolescence the attraction is stronger between members of the same sex than between members of the opposite sexes, the affections are lavished upon the chum and the *adorée* or the hero. Within bounds this is a very healthy mental and social attitude, and if it can

be kept clear of mean jealousies, it answers the purpose of helping to prevent premature love affairs, while giving room for exercise of affection. Being usually stronger in girls than in boys, the habit of chumming (whether with the same chum or a succession) commonly holds over through middle adolescence, even after love is directed toward men, and it may indeed create life-long friendships. Less frequently, and usually less strongly, do boys have this experience. Nevertheless, there are many instances in which boys in early and middle adolescence select their chums; and while these masculine combinations are more likely to go to pieces in the strenuousness of the intersex love period, they, too, often result in permanent friendships.

Summary. The early adolescent age, then, exhibits the urge to social organization, usually of vigorous physical nature, these associations tending to be composed of one sex or the other, and being held together by the gregarious instinct especially characteristic of this age. The instinct is natural, inevitable, and must be provided for by the parents and other sponsors of the youth if it is to be made an asset rather than a liability in the development of character. How this social hunger may be directed into worthy channels, how it begins to merge into the following era, and what is required of adult leadership, are subjects to occupy the next chapters.

CHAPTER 14

Harnessing Impulse to Service

A Play World. From the age of ten to the age of fifteen (the junior age), the boy and the girl, as noted in our last chapter, are much given to social organization. They are forever making "societies" of their own for any object on earth, from baseball to bazaars. The stated object of the organization is no great matter; the fact is that in the conduct of the organization, the children find satisfaction of a social hunger. They like to be doing things, trying out things, investigating things, and doing all this in the society of their companions. They like the exercise in coöperation, and the appreciation of one another. It is a little play world, advanced from the dreamlike character of childhood's play, and not yet attained to the solidity of adult achievement. But it is a very important phase of a child's development, and it cannot be ignored nor denied without loss.

Insight. The intellectual, social, and recreative life of this age is all too greatly neglected by teachers, and by parents especially. They allow in their minds no transition period from childhood to adulthood. They expect children to play, and even assist them in play; but with adolescence they seem to expect the boy and the girl to become serious, full-fledged men and women. Or at least, they fail to make themselves acquainted with the adolescent's requirements of mental and physical recreation, or to plan with them and live with them in their recreation.

Fit the Age. Especially do parents, and many religious teachers, fail to recognize the close relation existing between the physical, the mental, and the spiritual natures of the young adolescent; and they are likely to present religious conceptions and supply religious activities which are fitted to the mature person, rather than to the junior. Physical impulses predominate in the earliest years of adolescence; and in fact, the religion of the junior may be said to be about two-thirds physical. He has to be physically active in order to be comfortable and healthy. This physical activity is not opposed to spirituality, but in some cases it causes a different manifestation of spiritual

life than is natural to the adult. Religious workers should recognize the influence of the physical in their dealings with the junior. The ideal is to link the junior's physical and intellectual impulses with his religion, and by a combination of all, lead him on safely and successfully into the later manifestations of spiritual life.

World's Response. In the world, the value of employing the natural impulses of the young adolescent has been recognized, and the needs of the junior are being met by such organizations as the Boy Scouts, the Girl Scouts, the Campfire Girls, and so forth. Much good in the building of high ideals of manhood and womanhood and citizenship has come from the work of these organizations. A more complete development of the boy and the girl can, however, be obtained by the church, if to those features of these organizations which are unquestionably good it will unite the spiritual elements which can be given only by Christian leaders.

An Ideal Society. Such a society, combining all the valuable features of the nonreligious organizations with the inspiring and energizing elements of religion, is the Missionary Volunteer Society, and, for the age with which we are dealing, particularly the Junior division of it. The plans of this society provide for the junior physical, intellectual, social, and spiritual exercise and development. The youthful members are presented with the plan of a progressive membership, there being three successive classes, known respectively as Friends, Companions, and Comrades, with a fourth, Master Comrades, offered to Seniors who wish to perfect themselves in leadership. The requirements for entrance into each of these classes embrace exercise in manual, nature, literary, and service lines.

Physical Plans. On the physical side, the natural interests of the boy and the girl are consulted, and they are led to develop more and more skill in manual exercises and crafts, with the conscious aim of making this skill minister to their missionary endeavor. Starting with such easy and interesting features as knot tying and compass directions and the establishment of health habits, it goes on to include swimming, field craft, wood craft, gardening, housework, cooking, sewing, and first aid. By a plan of further Vocational Honors, it encourages proficiency

in a large number of occupations, classified under the heads of Outdoor, Nature Study, Household, Mechanics, Art, Recreational, and Missionary Endeavor.

Social Plans. Under the social head may be classed skill in home efficiency, community service ("Christian Help"), and thrift inculcated through a savings plan. Social service is of course inherent in the physical sciences already mentioned, such as first aid and elementary nursing.

Natural Science. Natural science is strongly fostered in the elementary form fitted to this age, by the progressive study of flowers, trees, birds, and stars. Furthermore, the hikes and the summer training camps which are part of the program are made as educational in nature lore and science as the knowledge and skill of leaders make possible. Added to this is the vocational training, offered in various departments of agriculture, of nature study, and of art.

Relation to Home. The Junior Missionary Volunteer Society is organized for year-round work in the local churches and communities; and here the coöperation of teachers and parents is essential to the successful conduct of the work. Close coöperation with the home is fostered, as for instance in the requirement in the first class, Friends, of a Home Efficiency Certificate to be signed by the parents upon successful exercise during the probationary period of the boy or girl, in personal care and hygiene, and in specified home duties. This connection between home and society is maintained by added requirements in the later classes, and the coöperation of parents is earnestly solicited for the mutual benefit of society and home.

The ethical and spiritual culture provided in the plans and work of the Junior Missionary Volunteer Society will be presented in another chapter.

CHAPTER 15

Parental Leadership

Father's Part. Children need fathers as well as mothers. Especially do children who have come to the age of adolescence need fathers. And most especially do adolescent boys need fathers. It is not merely that fathers are needed to make money so that food and shelter and clothing may be provided. That is usually necessary, it is true; and parents realize this so much that father is almost consumed by the care of making a living. But much more important than food or clothing are education and character building; and it is in the making of these that fathers are most needed.

In Education. Fathers have a very important part to play in the education of their children, especially of their adolescent children, and most especially of their adolescent boys. The child and the youth do not get the most important part of their education in the school. They get it in the home. Necessary though the common branches are, and valuable as a college education may be in the life of the individual, much more important is it that habits of self-control, of courtesy, of reverence, of industry, of frugality, and of generosity be established in the character. Whether or not these qualities are taught depends upon the home; and, to a much greater degree than is often recognized, it depends upon the father.

Daughter's Need. The adolescent girl is in need of a great-hearted and true father. In her teens she is under the spell of romance, and her conceptions of manhood are high. If her father is the man he should be, in honor, in poise, in force, in fortitude, in unselfishness, in good cheer, in reverence, he will be the ideal she will consciously or unconsciously carry in her heart as the standard against which to measure every other man, young as well as old.

Authority. Moreover, the young woman needs the strength of a father's authority—an authority that should be considerate and loving, but yet firm. Many mothers possess the firmness and decision that are necessary in guiding their youthful daugh-

ters aright, but the assurance and the determination which make authority are typical of fathers, and mothers, with their many other duties and problems, should not be left wholly with the government of the home.

Discipline. Here and there may be a father who has a grievance in the fact that the mother is inclined through the childhood as well as the youth of the children to refer to him all cases of severe discipline. "Just wait till your father comes home, and I will tell him what you have done, and he will see to you!" No father wants to face such a situation at his home-coming; and truly it is most unfair to the father to make his few hours with the children the visit of a judge and executioner. But, however blameworthy the mother who resorts to such weak and unfair methods, yet fathers must recognize that it is their own course which makes it possible. The father who makes himself a companion and friend with his children will not suffer from such an experience, for he will early forestall such action by an understanding with his wife, and he will be such a friend of his children that they will hail his coming with delight. It is the father who is glum and grim and uncompanionable who renders possible his being made a bogie-man to his children.

Son's Need. With his adolescent son the father has all the responsibility that he has with his daughter of being an example of manliness. He has, moreover, the opportunity of being more closely and definitely the companion of his son and thereby the teacher of life's most important lessons.

Association. It is well, when possible, for the father to associate his son with him in some of his work. The farmer who brings his son into a knowledge of all the operations of agriculture and makes him to be in love with the land, is the most fortunate of men. The carpenter and the smith and the merchant may have similar opportunities. The mistake should not be made of insisting that the son shall follow the calling of his father, for it is often true that the son of the blacksmith may make a better physician than smith, and that the son of a college professor may make a better farmer than teacher. The chief end to be sought in engaging the son in some of the father's work is companionship and community of interest; incidentally he learns something of the science and art of his father's business,

which will never come amiss. But let the father be assured that to make this association successful he must interpret his work and convey his interest in it to his son. The experience is to be education, not serfdom.

Sex Education. The father is responsible for teaching his adolescent son the laws of the control of his sex life and the ethics of social life. It is lamentably true that most fathers do not feel competent or willing to do this, and therefore neglect it. In consequence, millions of youth gain false and evil conceptions of the most sacred of powers and relationships, and the earth is filled with violence and misery. Fathers have the responsibility to prepare themselves for the giving of sex and social instruction to their sons in their childhood and in their youth. In Sections II, III, and IX of this volume, as well as in previous volumes of this series, we give instruction upon this matter. There is also an abundance of books which may help in this line. See supplementary list, in Appendix.

Mother's Part. Great as are the responsibilities which a father carries in the training of his children, under the conditions of modern civilized life the mother bears the greater weight and responsibility. In the childhood of her children, she is with them far more than is the father, and has the opportunity to direct their education aright. It is in these formative years that the character is determined and, in great degree, the adolescent development in ideals and practice will show the impress of the earlier years.

Critical Period. But because the seed sowing has been largely done in childhood, let it not be thought that the work of either father or mother in the adolescent period of their children's life is unimportant. A field may have its soil prepared, it may have good seed sown in it, it may spring up in thrifty green; but if, after the plants appear, cultivation is neglected, weeds will surely ruin the harvest; and to what account, then, was the early labor? Adolescence is a very critical period, a decisive time, in the lives of the children, and never more is the mother needed than during the teens of her children.

"Where's Mother?" It is still true, as in the earlier days, that home is made by mother. Does ever a family, from father to "Babe," get over the habit of calling out when first entering

the house, "Where's mother?" if she does not immediately appear upon the scene? If for any reason mother is away, what an empty, soulless place is the house! When she returns, how filled is it with peace and contentment and hominess!

A Sanctuary. It is difficult to analyze this feeling and to know of what it is made. Some have thought it is habit: home is mother's place; it is her workshop, her sanctuary, her kingdom; and we have grown accustomed to finding her there. But unless her presence were benign, the accustomed sight would irritate rather than soothe us, and we should try to get away from the condition. The deeper reason is that home means to us a blessed sanctuary because mother's presence there has created an atmosphere of peace and satisfaction and love. Through all our connection with the home, mother has been the one who understood, who sympathized, who smoothed the rough places, and gave comfort for the bruises. She has made home a place of sunshine and of quiet cheer.

Youth's Need. These qualities, these blessings, of her companionship, do not belong to the house, they belong to our lives. And wherever mother is, there we feel the influence. Now adolescence needs this influence of the mother as much as does childhood. It needs it in a different manifestation, perhaps in new relations, but it needs it none the less. Mothers have to learn (and usually with greater difficulty than fathers) to adjust themselves to the changing mental attitude of their adolescent children. When they do this successfully, recognizing the budding manhood and womanhood of their sons and daughters, their influence goes on. Indeed, they themselves grow in understanding and skill, and their children, in their broader vision, gain a new appreciation of the worth of mother.

Mother and Son. It is a commonly observed fact that the adolescent son is likely to become impatient of his mother's control and openly or secretly contemptuous of her opinion as to what is suitable and right for a man of his age. It is an expression of his independence as a new-made man, and, however modified by the circumstances of his upbringing and the feelings between them, it is in greater or less degree inevitable.

Cut Apron Strings. Mother must recognize that Son is no longer her little boy. She can no longer tuck him into bed nor

wash his ears nor tie him up to keep him from running away. He has tastes of his own in clothes, in manners, and in girls. He has feelings and ambitions which he is very sure no woman could understand. And while a deep love fostered by close companionship and wise guidance during childhood may serve to make the ideal son in his youth courteous and deferential to his mother, there is no getting away from the fact that the normal young man has cut the apron strings.

No Baby. Mothers have to adjust themselves to this changed attitude. They have to give up, not only in fact, but in desire, their "baby boy." They have to recognize a new relation between them and their sons—recognize it, welcome it, and relate themselves to it aright. They cannot live in the past. To croon, "Mother loves her boy just as she did when he was a little baby in her arms," is utterly sickening to the man-son, whether fourteen or forty. He may manage a sickly grin, he may give a filial kiss, he may excuse her in his own mind—"Mothers are like that, I suppose"—but he gets out of that atmosphere, in mind and in person, as soon as he can. He is a man, and he ill likes to be reminded of his estate when, as the Bard of Avon so graphically puts it, he was—

"the infant,
Mewling and puking in the nurse's arms."

Mother Grows Up. Mothers who grow, mothers who keep their influence with their sons, live in the present. They learn new things about young men, from observation of their sons and from their half-confidences. They develop interest in their sons' new interests, in school, in work, in games, in society. They are just as glad to have this son as a man as, long ago, they were glad they had him as a babe. With such an attitude and such a course, mother keeps her influence with her adolescent son. He has cronies, but he still finds mother "a good old scout" on occasions when he needs some help and advice. He becomes enamored of this girl or that, but down in his heart he measures them every one by the standard of his mother's life and ideals. Mothers that grow, keep their sons.

Mothers and Daughters. Just as the father should and may have a closer companionship and understanding with his



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Mother "must recognize that this girl who was her child, her baby, is now a woman, beginning her independent life."—Page 97.

son than with his daughter, so the mother may have a closer intimacy with her daughter than with her son. In much the same way as the son, though usually to a less degree, the daughter acquires an independence of will and judgment in her teens. And the mother has to adjust herself to this changed attitude. She must recognize that this girl who was her child, her baby, is now a woman, beginning her independent life. And while she still needs counsel and guidance, they must be given with a deference to her new powers of mind and will.

A Teacher. But since both mother and daughter are women, there is, or may be, a better understanding each of the other and, in anything like normal relations, the girl, much more easily than the boy, receives her mother's advice. Just as the father has a duty to instruct his son in regard to the facts and the ethics of the sex powers he receives at adolescence, so the mother has the duty to instruct her daughter. And she should make herself intelligent for the purpose. The best of preparation, the fullest of knowledge, not only as to what modern science has discovered of the physical side of the question, but what the highest code of ethics, the standards of God Himself, have established on the moral side, should be the heritage a mother gives her daughter. A straightforward and unembarrassed attitude in this matter will clear the way for the daughter, in the years of middle and late adolescence, to come to her mother for counsel and help. If all mothers did this, few daughters would stray.

Social Guidance. In social life, the mother has the high privilege of being the guide of her daughter in conduct and in ideals. Fashions of dress may vary, social forms may undergo modification, but principles of right conduct never change. Let mothers, by their example and precept, teach their daughters that worth is found, not in ostentation, not in seeking for public notice, but in the training of the skilled hand, the cultivation of an intelligent mind, and the filling of a pure soul. Immodesty and folly are impossible to one whose ideals have been built upon such a basis.

Love and Understanding. The relation between mother and adolescent daughter has every reason to be one of the sweetest, tenderest, most satisfying relationships in life. The mother who has brought her daughter from babyhood, through the years

of childhood into womanhood, loving her, teaching her, guiding her in ways of truth and purity and skill in doing good, finds herself beholding, in the radiant maidenhood of her daughter, a treasure of her own making beyond the price of rubies. She has fitted a woman for life, and greater accomplishment there is none. She is able now to converse with this new and beautiful woman on more nearly equal grounds of understanding. She can form with her a closer partnership for the facing and solving of life's ever new problems. The mother sees in her daughter the reproduction of her own youth, with a promise greater and more sure because of the guidance she has been able to give. The daughter is able to comprehend more of what her mother's life and work have been, and so form for herself more fully the ideas of what it means to be mother.

Leadership. It is given to a few favored individuals to be natural leaders of the young, but most of us have to train ourselves for leadership. Every father and every mother is meant to be a leader of their children; it is no excuse to say that we are not gifted in that way. The chief requisites of leadership are the sense of responsibility and the earnest determination to learn and to do.

No Substitutes. We want to emphasize that because parents have so largely neglected this responsibility. Increasing dependence has been put upon public agencies: the public school or the church school, the Sabbath school, the church, the new world-wide children's and youths' organizations, yes, and the police court—to do the work of educating not only the mind but the soul of the child; and the result has been disastrous. No one can take the place of the parent; and if the parent in greater or less degree throws up the responsibility, then the world to just that extent goes down.

Not Bread Alone. It is possible, and it is necessary, for parents to be interested in all the activities of their children, until they reach maturity. That, indeed, is the great business of parents. They have also to "make a living," to feed the bodies of their children. That, however, is not incompatible with feeding the souls of the children. It requires the parents' systematic devotion to the cultivation of their own lives and the maintenance of a connection with the divine Father. But if that be not done,

if the children be developed only physically and not spiritually, where is the gain in life?

The Play World. Be genuinely interested in your boy's ball club or cave rendezvous, in your girl's friendship society and school activities. Listen to all they will tell you, and comment sympathetically. Lead them out to talk of all that happens, and put yourself for the time on their plane of thought, and in your talk be a boy or a girl with them. Go and play with them, too, sometimes. Play ball, or at least umpire—read up on the rules so you can. Stoop down and admire that cave, whether or not you can get your bulk into it.

Sympathetic Touch. As your children advance in years, keep up your interest in their changing activities. Make friends of their friends; invite them to your house; keep open house for them whenever your children want to bring them. Keep up with your children's music, in appreciation if not in performance. Keep a live interest in their literary society doings and in their entertainments. Since they still play ball and tennis, show your interest by attending a game when you can, whether or not you can participate. Keep in thorough touch with their spiritual experiences, thoughts, and difficulties. Be a sympathetic co-worker with them, at home, in their church Young People's Society,—though it is not well for older people to crowd the meetings. But if you are observant and sympathetic, you will find great opportunity, in confidential talks, to help them solve the spiritual problems that come to this age.

Lead From Behind. You may say that all this is not leading, but following. Well, leading is not all drum major posing. You don't have to be prancing out in front, shaking a silver-headed baton, in order to be the real leader of the procession. If you make yourself really one in interest with your children, even when they are furnishing a good deal of initiative, you will find that they defer to your experience and judgment in all vital matters; and you surely can be content to be the power behind the throne.

By thus encouraging and assisting your young people, and to some extent mingling in their activities, you will teach them rightly "to belong" in their world, and you will yourself "belong."

CHAPTER 16

Social Relations and Affairs

“How Do I Look?” As the boy and the girl come into adolescence, there is an awakening in them of a new sense of personality. The indifference to personal appearance, both in dress and in cleanliness, which is so frequently the mark of the pre-adolescent boy, and in great degree also of the pre-adolescent girl, suddenly gives way to a marked attention to these matters.

Beginning of Attraction. What is the cause? It is the urge of adolescence to make a good appearance, particularly before the opposite sex. Often the sex motive is not conscious to the boy and the girl. They may not be angling for attention from any special member of the complementary sex. Nevertheless it is the beginning of the period of personal charms, and will in due time become consciously related to the contacts and the opinions of youthful society. It is true that early adolescence holds as a dominant instinct in both boy and girl the preference to go with their own sex; yet the waving tentacles of their attraction each to the other are being put forth.

Guide, Not Repress. These are natural instincts which are now awakening, and they should not be and cannot be repressed. They should be instructed and guided, for while they are natural, they are not developed, and the young adolescent boy or girl has not yet the judgment wholly to direct them. The wise parent will neither ridicule nor sternly forbid the early manifestations of attraction his boy and his girl show for those of the opposite sex. He will recognize them as a matter of course, and will, by kind inquiry and suggestion, seek the confidence of his children in these callow affairs of the heart, that he may steer them through the dangers of the period.

Adornment. In the matter of adornment, parents should sympathize and work with their children. The new self-consciousness of the girl and the boy leads them to seek attention by making themselves attractive. That in itself is no wile of the devil. It is only when the devil gets control of the impulse, and fashions it into vain display and bold behavior, that it be-

comes foolish and dangerous. On the other hand, the Christian parent has here the opportunity to cultivate both the artistic sense and the virtues of modesty and solid worth. First, let the parents thoroughly appreciate that what gives real charm is solid accomplishments, accompanied by modesty, and then let them by sympathetic suggestions lead their sons and daughters to profit from their knowledge. It is natural and it is right for the parent to take delight in the ability and the legitimate popularity of their children, and to take pleasure in helping them to make themselves presentable and attractive.

Principles in Dress. In dress the question mainly centers around the girl; for man's dress is practically standardized, and the styles do not permit great latitude of display. Color is not to be forbidden to the girl in dress; for in the keen appreciation of primitive values which is awakened at this age, bright colors are often to the girl the symbol of all that is desirable. The boy feels the same urge, but custom is in powerful control at this age, and the poor chap must, apart from his neckties, his socks, and perhaps his sweater or vest, take out his pleasure of color in beholding, rather than in display. Fashion is with women, however, so unreasonable and capricious a master that good sense in dress is at a premium. It ought not to be necessary to say to Christian mothers that they should teach their daughters the value of following conservative rather than extreme styles in dress. The fashions change so constantly that any specific references might be out of season by the time this is in print; but the general principle will always hold, that any style which displays or serves sex lure is destructive of the modesty and is dangerous to the morals of adolescent children. It is not always easy to convince the young girl of this, for she sees all about her girls and women displaying such fashions, and in her inexperience she cannot realize, even though she may suspect, the evil influence they have upon both wearer and beholder. But the mother may by patience accomplish much in education, and may, by firmness, maintain right standards.

Differences. There are, indeed, differences in the effects that fashions have upon minds. The standard of dress is not exactly fixed. In a primitive society, decency may not demand so much as in a more highly civilized society; and again, a sophisticated

community may, without shocking its sensibilities, accord more license in dress than will an isolated and conservative community. But the conservative community, even though possibly extreme in its conservatism, is safer than the sophisticated community for the preservation of morality and decorum.

Purity and Goodness. No one can frame a perfect set of rules about dress. Safety is to be found only in the cultivation of a spirit pure and good, a mind and heart so filled with noble aspirations and thoughts as to lessen and control the impulses toward display and self-gratification. Parents who have trained their children to ideals of unselfish service will find the more ready compliance on their part to the parents' guidance in social lines.

Social Intercourse. The impulse of young adolescents to flock together, to form societies, to run in groups—what is often called in general, “the gang spirit”—is a manifestation of the instinct for social intercourse. This impulse, most noticeable in the three or four years that extend on either side of puberty, is generally merged into the social activities which begin to predominate in middle adolescence, that is, about the fifteenth or sixteenth year. By that time the boy and the girl have become more fully aware of each other's mutual attraction, and while in a normal state they are not yet paired off, they are approaching that stage. The experience is indeed prematurely entered upon by many, in early adolescence, for the same reason that little-boy-and-girl affairs are so often induced; that is, by the influence of environment and the encouragement of inexperienced companions and sometimes of unwise elders. There is also a great difference in the individuality of boys and girls, some being more amorous by nature than others, and sooner susceptible to the call of sex. Parents should study their children's proclivities in social matters, and seek with wisdom to guide them in accordance with their needs, restraining by confidential counsel when necessary, but taking care not to hold the ropes too tight. They should make it clear to their adolescent children of this age that the time for courtship and serious consideration of marriage does not come until they are out of their teens, and that the children themselves must exercise the great-

est care to keep from drifting unaware into situations which will bind them.

Social Parties. Association of young people is inevitable. Adolescent boys and girls crave social intercourse; and the social gathering is necessary to their right development in the graces and benefits of social life. Such affairs should not be left to the unadvised direction of the youngsters themselves. They should be actively promoted with sympathy and understanding by the parents. And if the parents show a real interest in helping their youthful children and friends to have good times, making pleasant and profitable occasions, and use their social opportunities for profit as well as pleasure, they may be sure their coöperation will be eagerly welcomed by the young people. Yet these parties should not be "run" by the older people. It is a nice task for the parent to become the power behind the throne, advising, planning with, and helping their children, yet allowing the young people, instead of themselves, to be in the forefront, while they stand ready quietly to assist in any awkward or difficult situation.

Adult Assistance. Young people of this age are an unstable social dependence. The typical young adolescent is a fair-weather sailor in society; his self-consciousness hampers him. So long as there is plenty of fun going on, or anything to take his mind off himself, the party progresses famously; but when there comes, as there is so likely to come, a sudden lull in the conversation, or a pause in the evening's activities, his self-consciousness reasserts itself, and he is likely to become constrained and helpless. The inexperienced young host or hostess may be quite incapable of overcoming this, and his more experienced elders must step into the gap. The party for young adolescents should contain enough of innocent and stimulating games or exercises to take away the self-consciousness of the guests. Music of good character is of great aid, and study and practice of music should be encouraged and fostered by parents. Of course, at this early age, when the voices of both boys and girls are in the transition stage, the vocal powers are not much in evidence, though vocal music may be supplied by older friends. But at this very age, the girl, very likely, is intensely interested in the piano and violin, and the boy, if less commonly devoted to the

piano, is frequently an enthusiast with some individual instrument, either wind or string. The cultivation of all musical talent in your children should be earnestly sought.

Limitation. It must not be thought, however, that it is necessary to have a large number of these parties in any community. Too great frequency is liable to bring physical damage to the girl, through overexcitement and overexertion; and not infrequently, injury also to the boy, because of late hours and excitement. Moreover, since these children are nearly all attending school, they are having a great deal of social contact there every day, and the necessity for special occasions is lessened, while the intellectual demands of their school work are such as to make unwise much indulgence in parties. Parents should weigh in their minds the conditions under which their children are living, and observe the effects of social activities upon their children, physically, mentally, and spiritually, determine the wise course they individually must follow, and by wise counsel induce their children to agree with them in theory and practice.

SECTION V

MENTAL INTERESTS AND
DEVELOPMENT



THE YOUNG IDEA SHOOTING

"Mental development during puberty and early adolescence is not so smooth a process as the mental growth in childhood. There, for the most part, he sailed in smooth waters; here he is shooting the rapids."—Page 107.

CHAPTER 17

The Age of Reason

Mental Development. All through childhood, as we know, there is an unfolding of the child's mind, a development of understanding and reason. The child of five years is far in advance of the child of two; the child of eight is much better informed and more able to reason than the child of five. Mental growth is natural, and is the broader and more penetrating in the degree that the child is given instruction and opportunity for investigation into the natural and social worlds about him.

Growth Continued. When he reaches puberty, his mental growth is not arrested, but continues normally at about the same rate as during childhood. The changes in intellectual interests, habits, and powers, which are admittedly great from the period of childhood to the period of manhood or womanhood, do not come in sudden leaps at certain points. The boy does not become the man overnight; he takes years to do it. He is not today keen on the recitation of the multiplication table and tomorrow engrossed in the study of logic. He does not overnight turn from a rude contempt for spindle-legged little girls to a courtly regard for beautiful young women. He takes his time.

In the Rapids. Nevertheless, his mental development during puberty and early adolescence is not so smooth a process as the mental growth in childhood. There, for the most part, he sailed in smooth waters; here he is shooting the rapids. There are rocks to avoid, there are whirlpools to combat, there are hesitations and swift rushes. The fact that the physical changes incident to the reception of the sex powers are comparatively rapid, and the fact that attending these are new and strong emotional states, complicate the intellectual process. Hence come moods, impulses, prejudices, and erratic behaviors which puzzle and sometimes exasperate parents, and are even more bewildering and perhaps more trying to the adolescent himself. The young adolescent boy and girl are likely to be by turns boisterous, timid, bold, shrinking, eager, lazy, rude, and tender. It is the ugly duckling stage. Happy are the boy and the girl at this

period who have what is their right; namely, parents who understand and sympathize with them, who in the vision of what is to come can bear with their eccentricities and guide their groping impulses.

Reasoning Powers. In adolescence there is special development of the reasoning powers. The ability to reason has naturally been manifest in childhood, and has received more or less development; but in adolescence it becomes more prominent. The boy or the girl who in early childhood and at the junior age was quite ready to receive the word of parent or teacher in the settlement of questions, now develops an attitude of independence and doubt. This attitude persists throughout adolescence, and indeed, usually becomes stronger in later adolescence. Of course individuals differ: some children are disputatious, while on the other hand some adolescents are acquiescent. But comparatively, the adolescent is more independent in thought and opinion than the child.

Self-Guidance. This attitude is very often distressing to the father and mother, especially if they have been strict in discipline, and still more if they fail to recognize that their child has reached a new point in mental development. It is hard for some parents to lose the idea that their adolescent children are still little boys and girls who must have no mind but the mind of their parent. But parents should not make that mistake. Throughout childhood they should be developing the judgment of their child year by year until they can trust him more and more to act upon principle. Then when adolescence is reached, they must be prepared to let the reins out little by little into the hands of the developing young man or woman. True, the reasoning of the adolescent may often be faulty, his judgment wrong; yet it is by experience that he must learn to guide himself. The parent should not fling away his own authority; he should still counsel, and on occasion make his decision the law—but with care, with great care, with sympathy and love, not with stern repression. If there has been maintained the true spirit of companionship between parent and child, their mutual love and regard will guide them safely through this gradual transfer of authority.

Argument. Perhaps the first manifestation of changing mentality in the adolescent boy is his tendency to argue. I do not mean simply arguing about what he wants to do and what you do not want him to do. That sort of disputing between parent and child is, unfortunately, begun in some families long before adolescence, though naturally it is aggravated when adolescence comes with its greater spirit of independence. But it is observable in the typical adolescent boy that he delights to match his powers of reasoning against others', including parents'. Sometimes he does this as a means of getting his own way in what he want to do; but quite apart from that purpose, he does it for the same reason that a cockrel ruffles his feathers, lowers his head, and challenges any rival to fight with him; namely, he has arrived at the age.

Analysis. Adolescence is the age of awakening the powers of reason. The young adolescent begins to think of facts as having cause, and he is anxious to find out the causes. He takes to comparing facts and searching out causes, and thereby arrives at conclusions. In other words, he is analyzing and reasoning. He has pleasure in this exercise of his brain, just as he has pleasure in the exercise of his muscles in running, wrestling, lifting, and all manner of striving. In his reasoning processes he is often crude because he has not the knowledge and experience to marshal all the facts or to relate them aright. Only by exercise and study can he become proficient.

Not Impudence. Sometimes parents and other adults think him impertinent and disrespectful in thus debating and disputing. Perhaps he is at times, yet in not one instance out of a hundred does he intend to be. I well remember to-day the undeserved though well-meant rebuke I received at this age from a revered minister with whom I was associated. I took to asking questions at family worship, and pursued this Socratic method sometimes to the annoyance if not the confusion of my clerical associate and relative. One evening some older members of the group also asked questions, and they were quite to his liking, so that at the close he commended them and remarked that he liked to have them ask questions, "and," he added, "Arthur, too, if he asks them for information and not just to be smart." That was very mild language indeed, but I sulked off

to bed, conscious of my probity but unable to establish it, and resolved that I would ask no more questions—a resolution which I promptly broke. Suppose a young cock should resolve never again to strut, nor crow, nor fight! It is good for parents and teachers to be patient with their adolescent children's questioning, believing it to be honest even if their judgment is against it. It may also help the parents to do some much-needed thinking, distaste for which is too often cause of their displeasure.

Laboratory of Ferments. The adolescent young man's mind is a laboratory of ferments. Whatever particular combinations they may make in different individuals, they manage in all to create the urge to question, to investigate, to form conclusions, to shape an independent course. Let the parent look for this in adolescence, and let him prepare to meet it steadily and wisely. Among its results, it creates some very distinct problems in government, which we have treated elsewhere.

The Adolescent Girl. In discussing the young man's mind, we have stated some generic facts which apply in a way to the adolescent girl as well. To her as well as to him, adolescence brings independence of thought and a desire for independent action. She also, as he, comes at that age to the experience of organizing thought, of making observations of facts, and by relating them reaching conclusions. If in this the typical woman is less given to pure logic than the typical man, she nevertheless arrives quite as commonly at the right conclusions. It is customary to assign the rôle of logic to man and to say that woman reaches her conclusions through intuition. But it may be suspected that intuition is simply a term invented by man to cover his ignorance of woman's form of logic. And if we keep the terms, it is only man's assumption that logic is more dependable than intuition. To know aright is the end of both logic and intuition; and in a broad survey it is quite as often woman as man who knows aright.

Self-Management. Practically speaking, the young adolescent woman has about the same reaction to adult authority and guidance as the young adolescent man. As in the case of her brother, this makes for the parent a problem of government. But important though that problem is because of its effect upon the individual's future, in itself government is not the chief

problem of adolescence. The great problem is how to guide wisely and well the awakened will and mental impulses of this girl-woman. The question, for instance, is not merely whether the parent's command is strong enough to keep Mary from being out at night, but whether the parent shall have the wisdom and the influence to enable Mary to see how her own management of her life makes for the good and the happiness of both herself and society—or the reverse.

Adventurer and Conserver. There is noticeable, however, a very distinct difference between the masculine and the feminine minds in two particulars, which are in reality the physical and the mental phases of the same thing. The typical man is more daring than the typical woman in physical danger. He takes chances where she seeks safety; he trusts in his prowess, she looks for protection; he is the world adventurer, she is the home-keeper; he ventures his safety for gain, she conserves what has been gained. Also he is the more daring thinker, and therefore it is that the adolescent young man is more commonly assailed with doubts concerning his religion than is the adolescent young woman.

Exceptions. There are of course innumerable exceptions, or rather variations, to this rule. There are some women who are bolder, more daring, physically, than some men; and there are some women who pass some men in intellectual daring; but these women are individualistic, not typical. The rule is that man dares and that woman saves.

Domestic Preference. The adolescent girl is, however, just as investigative as her brother, though it may be in different fields. In school she is more apt than he to understand and appreciate the structure of language, less apt to revel in mathematics and natural science—though the many exceptions to this rule make it doubtful if it is a matter of sex rather than of individual. Likewise it is possibly the influence of fixed occupation rather than sex preference which makes the girl become proficient in domestic science and the boy in mechanics and agriculture. Yet, whether inherent or inherited, there is no denying that the tendency of adolescent young womanhood is to select and apply her mind to the domestic arts in preference to the more robust occupations her brother chooses.

Teach to Think. The boy and the girl should be encouraged to reason, to think. When they present questions that cut across the beliefs and conceptions of parents, let not the parents dismiss them with a rebuke, or worse still, with contempt. The adolescent's doubt may not have good ground, his reasoning may be faulty, but he can be convinced and satisfied only by a process of reasoning, and parents should help him to get the right premises and to reach the right conclusions. The parent may not always be equal to the task of guiding his child's inquiries, induced many times by school studies with which the parent has lost contact. But he should always entertain his child's questions with respect, never condemn or sneer at his ideas, carry along the conversation and the reasoning, as far as he is able, and if necessary, refer the discussion to another adult who may help his child in his reasoning. Never try to shut off a child's thinking by saying that it is a dangerous subject, or that it is wicked to think so or to talk so. That does not shut off the child from thinking; it only shuts off the child from the parent.

CHAPTER 18

Molding Influences

A New Beginning. Quite different from the faculty of reasoning is the strong use of imagination in adolescence. Early adolescence in a way corresponds to early childhood. The little child, especially the more imaginative, lives in a sort of fairy world. Everything is wonderful to him. Later in childhood he becomes more matter-of-fact, more concerned with the workaday world of which he makes himself a part. But at the beginning of adolescence he enters again a world of romance. His new perceptions of the meaning of life make him as it were a child again, though in a higher world. And he looks at his new world even as the little child, through a haze of glamor and glory. He is not a child; he has behind him the experience of childhood. He has learned much, and this knowledge he retains, but he has, as it were, burst through the sky into a higher world, and begun romance anew.

A Secret World. The early adolescent is given to imaginings, often making for himself a secret world of thought peopled with friends and antagonists, and in which he is the central hero. The boy loses himself in romantic imaginings of battles and adventure, the girl in daydreams of romance. Seldom does either reveal this secret world to others, least of all to older persons. They are conscious of its unreality, and unlike little children, who reveal their play world to their elders, the adolescent boy and girl are too conscious of the real world ever to think of submitting their imaginings to its ridicule. Yet many of them live largely in this land of imagination.

Guide Reading. This use of the imagination is guided by the mental food of the child. In this age of books, books, books, it is largely determined by the child's reading. The average young adolescent is a voracious reader. There are exceptions, yet few among those who have really been exposed to the library, either public or private. It becomes a deep concern, therefore, to parents to guide the reading of their children. Reading courses and selected lists prepared by church agencies can be a great aid

in this matter. Parents, however, should form for themselves an idea of the general character of the reading to be recommended to their children, and if the children have access to public libraries, supervise their selection of books.

Fiction. What about fiction? In the commonly misunderstood meaning of "fiction," I should say all fiction reading is dangerous; for "fiction" is a term which the average church-member reader applies only to works of imagination which he believes inculcate wrong ideas; and such works certainly are wholly to be condemned. Actually, fiction includes all stories which are not historically true; and this takes in much literature appearing in church papers and elsewhere, some of which is ethically and morally of value.

Enervating. The evil in fiction is not that it employs fictional rather than actual happenings and names; much of fact in this world's history is distinctly evil. Quite apart from the character of the narrative, which may or may not teach wrong ideals of conduct, the damage is done chiefly by the fact that stories require less thinking on the part of the reader than any other form of literature, and the temptation comes, and is commonly yielded to, to read and read and read with no effort to remember, to reflect, or to act. In consequence, the mind becomes flabby, and the will to act, weak. This effect may come also from too much reading of "true stories," though fiction, being unhampered by fact, is liable to be more highly spiced, and therefore more inviting and more dangerous.

High Class. There is, of course, much damage done, especially to adolescent minds, by the overwrought scenes and the false ideals of life contained in the great mass of fictional literature. True, there may be instanced certain works of fiction which are high class in moral ideals as well as in style; but these are not the books which the unguided mind of youth commonly selects, nor is the judgment of the fiction-fed adult mind as to moral and literary standards at all likely to be right.

Prevention Best. Prevention is better than correction. Let the parent guide his adolescent child's selection of narrative reading into the biographical and historical field rather than the fictional. There is a great supply of such literature, much of it intensely interesting and inspiring as well as informative.

Corrective Work. But the chief corrective of overuse of the imagination and of too much reading, is the limitation of time for such occupation, and the inclusion in the child's program of useful and interesting occupation. Such activity is itself a corrective of morbid imaginings, as is lime of acid soil. Household duties, gardening, or some other business must be included by the parent in the program of his child. It should be made attractive by all legitimate means, including the earning of money and some control of earnings by the adolescent. But in any case, the discipline of regular and sufficiently hard work must be diligently applied by the parent who would keep his child from aimless wandering of the mind, and from infection of wrong ideas and ideals.

Healthful Recreation. The program for the young adolescent should also include healthy play. He is yet in the age where play appeals. It is a more purposeful and vigorous play than the child's; it tends more to athletic exercise. Certain athletic games, and especially physical recreation, such as hikes, swimming, and experience in wood craft and camp craft (all this in moderation) may be of benefit in balancing the mental occupations of the adolescent child.

Comradely Discussion. Added to all this should be comradely discussion of what the children are reading. Parents should read with their children as much as possible, and beyond this should lead them out to talk of what they read. Thus many ideas can be corrected, and the thought rightly guided.

Radio. In recent years a new source of information and inspiration has been introduced in the form of radio. Practically half the homes in America are now equipped with radio receiving sets, and the greater proportion of these loud speakers are blaring their news in the homes and the neighborhood from morning until midnight. If anyone would escape from the sound of the "voices on the air," he must remove himself far from the town and put acres between him and his neighbors; for there is no law against the employment by any house of a device that may blatantly broadcast its advertisements, its wise cracks, and its crooning to the whole neighborhood; and as for a civic conscience, it resides not in the average radio addict.

Benefits Versus Damage. The radio, like most other modern inventions, has conferred great advantages and possibly blessings upon the age. It makes possible the "listening in" of millions to the voice of a single person, and it is being used in the dissemination of information, sometimes of utmost value in matters of statecraft, government, religion, art, and culture. Some valuable programs are broadcast, which minister to the building up of minds and the good impression of hearts. On the other hand, there is a superabundance of trashy stuff in cheap comedy, crime relation, exciting fiction thrillers, and music of the dance-hall variety, much of it, too, in advertisement of objectionable merchandise. The every-night and often all-day entertainment which many homes invite from the radio is far more likely to be composed of this material than of good music and worthy teaching. The radio, in its common use, has come almost to stand with the theater in its influence for evil.

Supplanter. Radio has greatly helped to supplant the old-time desire for producing good music and for employing good reading at home. On the other hand, it is charged with cutting down attendance at theaters; but it is of course evident that this is no gain for good, since radio stay-at-homes will seek through this means the same sort of entertainment they get at the playhouse. The home piano business has been almost ruined, and the phonograph, which for a period played its part in questionable as well as admirable dispensation of music, is also going into the discard. The "quiet evening at home" is, generally speaking, as much a bygone fashion as the horse and buggy and the cradle.

A Permanent Factor. Radio is doubtless here to stay. We cannot do away with it by talking of its misuse and its evils. Few homes with children which can afford, or assume that they can afford, to install a receiving set will be without it, though we are emphatically of the opinion that the home which has been built upon the companionship of parents and children, and in which the parents have led their children in a true culture and a due self-denial, will find it both a possibility and a blessing to dispense with the radio. But since it is present nearly everywhere, and since it is such a potent influence for good or evil, we would earnestly counsel parents and young people carefully to select good programs instead of cheap and evil programs, and

furthermore to limit their devotion to the radio to occasional evenings, devoting the time thus saved to culture from other sources, especially from their own exercise in artistry of music and literature.

Sound Building. The mind will grow to be like what it feeds upon. It behooves parents, in behalf of their younger children and in coöperation with their adolescent children, to seek for uplifting and strengthening through whatever cultural influences may be at their command. Surrounded as we are by influences of evil, it takes the sturdiest principle, the most discriminating judgment, and the soundest taste, to select from the reading, the radio, and the home and school and church programs, that which will build rather than destroy.

CHAPTER 19

Freedom of Speech

An Asset. Good language is an asset. The person who can speak his mother tongue with accuracy, precision, and fluency has great influence over men. On the other hand, bad grammar, faulty pronunciation, slovenly enunciation, and a limited and barbarous vocabulary lessen the influence of the individual and make for failure in life.

Age of Expansion. The adolescent age, as every parent of adolescent children must have noticed, is an age of expansion in language. The broadening mentality of the boy and the girl causes them to seek for wider means of expression, and they blossom out with all manner of new words and phrases, gleaned from books and from their social contacts. Their usual voracious reading ministers to this, and they are, besides, alert to catch new expressions from any source that attracts them. Their high-school language is likely to be very pretentious, blazing with scientific and literary terms picked up from their textbooks and their professors' lectures, and scintillating with slang snatched from their magazine reading and their rougher associations.

Two Faults. At this stage in the language development of his child, the parent is beset by two temptations: the first, to poke mild fun at the "highfalutin" speech of his son and daughter; the second, to nag at them about their free and increasing use of slang. Parents are liable to do great injury to both themselves and their children by yielding to either impulse.

Don't Ridicule. In the first place, the adolescent mind is supersensitive. The adolescent hates to be laughed at, and if he finds himself the butt of ridicule, and unequal to a combat in wit and repartee, he seeks to save his wounded ego by withdrawing into himself at home and reserving his free expression where he is more highly appreciated. Thus the parent by his show of amusement thoughtlessly cuts himself off from the intimacy with his children which ought to be maintained and which surely he desires. He should not do this. Instead, let him frame his mind to regard with appreciation and, indeed, with

due pride, the efforts of his children to increase effective speech. Let him assist them if he is able by sympathetic suggestions, kindly,—very kindly,—corrections, and mutual consultation of dictionaries and other helps. Even when some funny mistake excites his risibilities, he must master himself and swallow his laughter. The respect and love of the child are worth more than a moment's fun.

Gross Fault. Indeed, ridicule, however innocently intended, is a far greater breach of the laws of speech than is mispronunciation or misapprehension of a word. "The chief requisite of language is, that it be pure, and kind, and true, the outward expression of an inward grace." If the law of the home has always been the law of love, and sympathy, and understanding, and helpfulness, this fault of ridicule will not be committed.

Sanctuary of Understanding. True, there is something in us all that revolts against the assumption of superiority on another's part; and it must be confessed that the adolescent is sometimes intolerably arrogant with his new-found knowledge. It is a great temptation to most of us to take the young man down a peg or two with some barbed shafts of sarcasm. Well, of course he'll have to be pricked smartly to bleed his vanity; but leave that to the world, which will do a plenty of it. Don't let the parent do it. Neither let the very wise teacher do it. There are subtler, finer, more successful ways of tempering his speech and adjusting his knowledge. Let the home be a sanctuary of understanding and sympathy, and let father and mother be its priests.

A Wealth of Words. The youth should be encouraged to use new words, to increase their vocabulary. They will have need for all they can master, and will sometime, probably, come to use them with discrimination. Do you know that while we have about five hundred thousand words in the English language, the average man uses no more than five thousand, and that many people get along on a vocabulary of no more than five hundred words? The Bible contains about eight thousand different words; Shakespeare uses some fifteen thousand, probably about all there were in the English language in his time. The rapid advances in science, commerce, and philosophy since then have swelled our language to its present great proportions.

Of course, no one man uses all these words; many of them are highly technical, and are employed only by specialists in different lines. But it is not at all impossible, nor highly difficult, through a life of culture to gain the intelligent use of from twenty to thirty thousand words. One's vocabulary should be adapted to one's audience; to use words unknown to those to whom one is speaking is literally to speak in an unknown tongue, and merits Paul's cutting criticism in First Corinthians 14. But to have a large vocabulary at one's command, for use at appropriate times and places, is a great advantage, indeed a necessity to the teacher of men. Therefore encourage and help your children to gain in the use of words.

Slang. Now as to slang. What is slang? The word "slang" is akin in its derivation to "sling," and holds very closely to the same meaning. It is a "slinging" of language, a free-handed, careless, often disorderly and inaccurate use of words. Slang consists of, (1) new words coined not in the mints of the wise but in the smithies of the common people; (2) ordinary words or phrases with unusual and unjustifiable meanings; (3) the cant or jargon of secret or exclusive societies, classes, and gangs. Some of this slang, particularly that of the first class, comes finally into good usage; our language has been enriched by hundreds of its racy and vivid words. Even words in the second class sometimes fix the new meaning, and so modify the original definition. The third class is the least excusable and the most offensive.

Something to Sling. Your child, if he mingles at all in society, will be sure to pick up some slang, and especially during early and middle adolescence will he tend to be slangy. But the better the language used at home, the more discriminating will he tend to be in his use of new-found language. I do not think it possible wholly to prevent the use of some slang by our adolescent children without making intellectual mummies of them. They have not yet the learning to give them a liberal vocabulary, and they pick up what they hear. Besides, the picturesque and often the bizarre, attracts them, in speech as well as in spectacle. The spirit of the boy, and of the girl in most cases, aches for expansion. He wants liberty of expression, freedom of speech. His mind is not yet exact in its definitions, nor very

particular about niceties. He asks not for a fine point, but for room. He wants to sling something, and *slang* (pardon me!) is the stuff! The girl says, "Good night!" not to dismiss you to sweet dreams, but to express her dismay at some finality. The boy exclaims, "Sweet mamma!" out of neither love nor disrespect for his dear parent, but simply to voice his feeling when he drops a sack of eggs on the sidewalk. A boy calls a policeman a "cop," and it is useless for you to enjoin him to substitute "officer" when among his friends. You may insist on his saying "boy" instead of "kid," and "fellow" instead of "guy" while he is in the drawing-room, but the minute he flings himself from the doorstep, he slings his slang at his gang: "Hey, you guys!"

Getting Rid of It. Now slang is as objectionable to me as it is to you. That is, the slang I do not use, and the slang you do not use, is objectionable to each of us. It would probably surprise you to be told that nearly everybody uses slang. You would be startled, wouldn't you, to be told that "the truth," as meaning our particular system of religious belief, is cant—and cant is a form of slang. "The truth," used in that particular sense, has a very strange and perplexing and arrogant sound to many persons who first hear it. To them it may be as displeasing as are the worst slang expressions to you. And this is but one example of cant in church language, as of slang in business and social speech.

Inexact. The chief objection to slang is its indefiniteness of meaning. It is taken up by minds impatient of analysis and inexact in thought. It is because the young adolescent mind is new to the job of exact thinking that it is so readily attracted by slang. But while some examples of slang are colorful and apt, and may become legitimate words, the great bulk of it is slovenly. Its general adoption would destroy clear-cut, exact expression. Therefore we do well to oppose its use.

Patience. But none of us will successfully combat the use of slang on the part of our children by nagging them about it. "Nancy, how many times have I told you to cut out that slang?" "John, it does get on my nerve to listen to your slang!" So oblivious are we to our own transgressions! No, we shall not correct and purify the speech of our children by fretting at their faults. If, instead, we will take care to use the best language

we know,—not the most stilted, but the most accurate, forceful, and beautiful,—we shall find the power of our example greater by far than the power of our objections. Slang in some degree must in the cases of most children be endured through early and middle adolescence. But if the growing child continues under good home influences in language and under good cultural influences at school or in society, his youthful exuberance in language will in time be toned down and be made to accord with good taste. He will be the richer for having been given, with guidance and sympathy, freedom of speech.

CHAPTER 20

Hero Worship

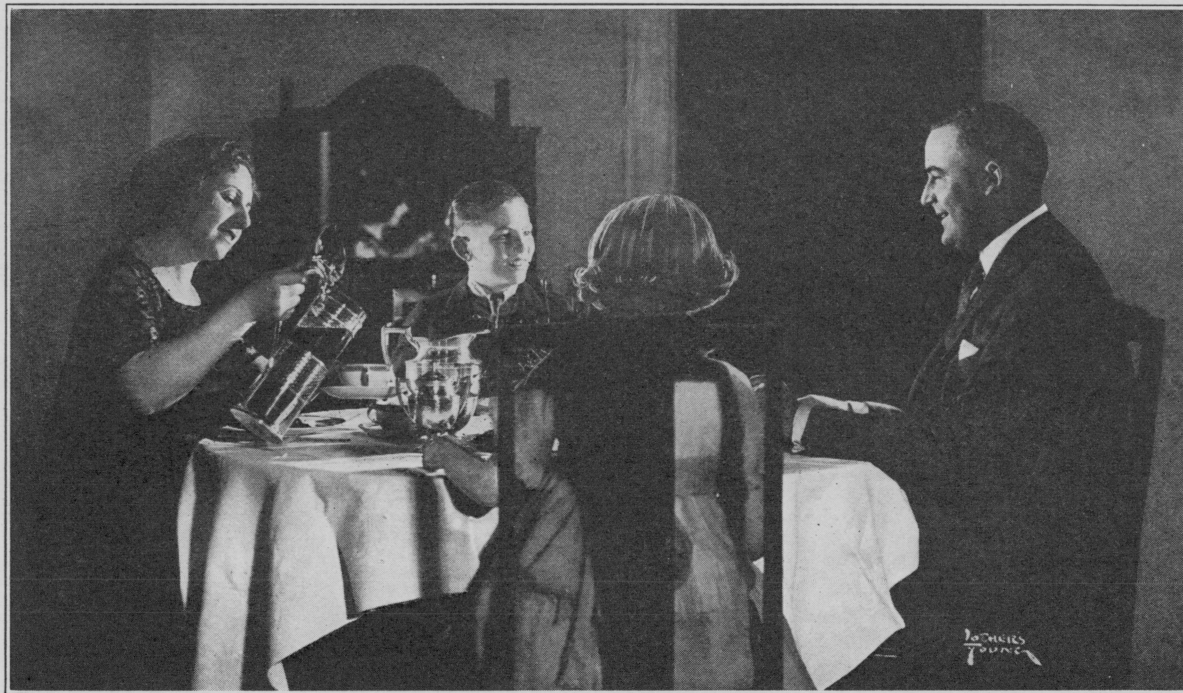
Most Admired. In the early period of adolescence which we are studying, both the boy and the girl experience strong feelings of devotion to some person whom they take as the embodiment of all that is desirable. That person is for the time being their hero. They may have a succession of heroes, or they may remain loyal to the one for a period of two or three years, dependent upon whether the hero lives up to his reputation, and also upon whether the adolescent's ideals change or remain the same. Sometimes the admiration and devotion then aroused remain throughout life.

Transfer. During childhood, devotion has normally been given by the child to his parents, possibly to his teachers, and to certain friends. But at adolescence, with a broadening outlook, the individual is likely to go far afield for the object of his devotion. He may find his hero in a book; but even though he is an omnivorous reader, he is more likely to find his hero in the flesh, either in a person with whom he is in contact or in some famous or notorious character in the public eye.

Boy's Choice. The boy at this period is most likely to find his hero in a person of active habits, a man strong, daring, capable of doing things, and also at the same time sympathetic and understanding. The boy's hero is almost always a man, because a man embodies the virile qualities he most admires; but a share of his devotion may be given also to some woman whose insight and sympathy with his needs and desires, and possibly whose ability to do some of the things he admires, attract him to her.

Girl's Choice. The girl, on the other hand, while she also admires the strength and daring of typical manhood, and has her favorites among men, is generally drawn more fully into adoration of some woman who embodies her most cherished qualities of sweetness, intuition, sympathy, and capability. Nevertheless, I think there are in this period more cases of girls idolizing men than there are cases of boys idolizing women.

Companionship. The adolescent boy and girl do not very greatly believe in absentee hero worship. They want their hero



FRIENDS AND COMPANIONS

"The mother and the father who have succeeded in being thoroughly companionable with their children through childhood may come into the heritage of this hero worship at their children's adolescence."—*Page 125.*

before their eyes; they want to be with him. Sometimes a very shy boy or girl will be too timid and self-conscious to force himself into the society of his hero, but for the most part they go like a bee to a flower. Every teacher with human qualities, and every other competent worker with youth, is familiar with the figure of the shy and self-conscious boy or girl who hangs around on every possible occasion, looking, listening, admiring, with worship in the eyes, but often with not much to say, until thorough comradeship on the older one's part puts the child at ease. And every real leader knows, too, what it is to be mobbed on occasion by a crowd of boys or girls, eager, voluble, tumbling over one another and making a babel of sound, in creating plans or carrying them out, for hike, or picnic, or party, or game.

Relation of Parents. The mother and the father who have succeeded in being thoroughly companionable with their children through childhood may come into the heritage of this hero worship at their children's adolescence. But it will be only the usual thing if even such parents find their child strongly attracted to some other person and setting such person upon the throne of his hero worship. Sometimes it causes a pang to the devoted and careful parent to see such a turning away; but let no mean or jealous feeling come into the heart of father or mother.

Second Weaning. This is the second weaning. The first weaning was a physical one—but the child still remained dependent upon the parent, and in the place of the close physical tie there came a stronger intellectual union. Now in adolescence the meaning is mental—a lessening of the child's intellectual dependence upon the parent, a casting out of his hooks and nets to catch what else he may of the world's wisdom and affection. But if the parents prove worthy, they will find that still there remains a close tie with the child which no other relation can quite displace.

An Early Phase. This period of hero worship is an early phase of the adolescent's emotional development. In this time of early adolescence, it is not normally love-making or courtship; but it is a preliminary experience which prepares the adolescent for that later experience. Some cases will be found, usually because of bad environment or teaching, in which an adolescent of this age gets a premature attachment to a member

of the opposite sex of his own age; but in the great majority of cases the emotion is not of that type; it is the worshipful regard of a young person for an older person of the same sex, or the Platonic friendship of a young member of one sex and an older member of the other.

If the parents are still vouchsafed the privilege of being their child's confidants, their most beloved, their heroes, let the parents make the best and wisest use of the privilege. But if, as most often occurs, it means a choice of others than parents as such confidants and heroes, let the parents recognize the experience as natural, and resign themselves to it.

Parents Still Guide. But that does not mean for the parent to cast the reins upon the neck of chance, and let their youthful sons and daughters go where they will. Never more than now does the child need wise counsel; and mother and father still should be and may be the rock of refuge, the safe harbor in storm, the cord that holds though liberates the high-flying kite. Stern repression will not do. Sympathy and understanding must be more than ever in evidence on the parent's part. In this experience, as also in the later experience of love-making, the surest way for the parent to wreck his own purpose and hope is sternly, or roughly, or unsympathetically to object to and denounce his child's choice of the one to be adored.

Sympathetic Companion. The parent must remain and strive to be more and more the sympathetic companion of his child. In this association there will come the best opportunities for quiet direction of affections, for shaping of ideals, for discernment of the true worth of friends or heroes. The exact way cannot be told; for circumstances and dispositions vary so greatly; but this must be emphasized: that the parent must be an even closer friend, an even more unselfish helper, than in all the past years of his parenthood. He is upon the last lap of his work as a builder of his child's character; not now is the time for relaxing of effort and study; rather is it a time for him to rise to the greatest heights of the parent's work. And he may be assured that in this sympathetic, unselfish attitude of mind toward his adolescent child, he will gain in that child's appreciation, difficult and even wayward though the child may be.

The Hero's Rôle. The man or the woman whom the adolescent selects for his hero is placed under peculiar responsibility. He may be healthily aware of his shortcomings of the ideal his young friend sees in him; but if he is at all fine, he will at the same time feel honored by the confidence bestowed, and sense the necessity of so living that that sincere confidence shall not be disappointed. He will seek to become truly companionable, and at the same time so true to manhood's or womanhood's ideals as to lead the boy or the girl almost unconsciously up the heights. And he will realize that only by making his life conform to right living in body, mind, and spirit, can he meet successfully the test put upon him.

Who Is Worthy. The fact is there are all too few men and women of worth who attract and are able to hold the youthful imagination and love of the adolescent. It is this dearth of competent leadership which is defeating to a great extent the excellent plans and programs of many adolescent organizations. They have analyzed the adolescent's mind and soul and appreciated his body, they have scientifically adopted and adapted or invented the formulas for his activities physical and social and spiritual, and they have come very close to the truth in both their analysis and their plans; but to make these effective, there must be men and women capable and desirous of putting them into practice. The armor and the weapons of war are made ready, but without the warriors what shall the battle be? There are in some of these organizations many of the finest and most capable men and women, both as general and as local leaders; but in the local field there are all too few of the character that attract the boy and the girl and at the same time set before them the highest ideals of character.

Volunteer. We are not, however, dependent entirely upon such organizations for effective work. Wherever there is an adolescent boy or an adolescent girl, there is a heart hungry for understanding, for sympathy, for exemplification of the highest ideals of life they can imagine. Right there is where we need a man or a woman who can answer to that need, who can attract the youth and play up to his ideals and his needs. Any man or woman who, as the fruit of his effort in school, in church, in social life, sees one or more of these adolescent children showing a

liking for him, should feel right there and then a God-given call to devote himself to being and proving up their hero, their pal, their big brother or big sister. For the field is tremendously neglected, and in consequence the poor youngsters are going by the thousand down the path of low ideals and destructive practices that are sure to wreck their manhood and their womanhood.

Most Difficult Part. The most difficult position in playing the rôle of hero is when a young boy makes an older woman his *adorée*, or a young girl selects an older man as her hero. That situation demands a sensible mind, a just appreciation of values, and a pure heart on the part of the older person. There have too frequently occurred the miserable misappropriation by a maiden no longer tender in years of the adolescent affection of a school-boy, ending in a hasty and unhappy marriage or at the least in a disruption for a time of life's sensible course. And there has too frequently been known the sorry and despicable experience of a man of years accepting the ignorant infatuation of a young girl and betraying her outside the law, or at the least wrecking for long and perhaps for always her peace of mind and right development of heart.

Take Counsel of God. The man and the woman who are honored with the sincere though perhaps easily distorted idolization of younger persons of the opposite sex, need to walk with circumspection and take counsel of God. Such a friendship may be of the finest and have most happy results, if the older man and woman are wise and judicious. Let them keep the relation within the lines of friends, one young, the other mature, receive confidences, give inspiration and sometimes counsel, set the best example of right living and high ideals they can, and so strengthen and steady the growing, wavering tentacles of affection and idealism which their young friends are developing. And they will have stars in their crowns.

SECTION VI

ETHICAL AND SPIRITUAL LIFE



THE VESPER HOUR

The youth who yield to this religious instinct and impulse, and who are wisely guided by their parents and teachers, find a satisfaction that is the greatest factor in calming and stabilizing the life.—Page 134.

CHAPTER 21

Religious Instincts and Impulses

Religion Essential. Religion is most necessary to the adolescent; and accordingly we find that the religious instincts of the adolescent are strong. Because these religious instincts and impulses are not wholly those of the adult, and because the secretiveness of the age often conceals its thoughts, parents and teachers frequently fail to recognize the heart hunger of the adolescent and to minister to his spiritual needs.

Child's Dependence. Why do we say that religion is most necessary to the adolescent? Because of the development of his nature. In childhood the standard of right has been what his parents and others in authority demand of him. The child has little judgment of right and wrong. He asks permission of his parents to do this or that, and he is dependent upon their will. To disobey them, he understands to be wrong. If he is asked why it is wrong, the essence of his reply is, "Because father (or mother) says so."

Youth's Independence. But when it comes to adolescence there awakens in him a new independence of thought and action. He begins to determine for himself his course of action, to decide what he shall do and what he shall not do. That is natural and right; it is part of a divinely implanted instinct. Parents should recognize and accept it, and expect the youth more and more to make his own decisions. In making his decisions, he is conscious of a need of some authority in his life, and he seeks to find that authority. If he is to make right decisions, he must have within himself high standards of conduct, and must recognize an authority higher than his parents, higher than himself. That authority is God.

Feeling After God. The adolescent realizes this. Doubtless he cannot tell you what his instinct is, what his feeling after God is. He only knows that there is a hunger in his heart which he wants satisfied, and he is restless and uneasy until he finds that satisfaction. He knows, but only dimly and partially, that he must tie his judgments and his hopes to some power in which he

has complete confidence. That makes the basis of his religion; that is the beginning of his search after God. And the whole period of his adolescence, under happy circumstances, is a development of this religious instinct and impulse; or under unfortunate conditions, is a struggle between this primal sense of need which he has and his refusal or failure to comprehend and employ the power of religion in the satisfying of that need. Consciously or unconsciously, he is being wooed by the Spirit of God, and he is exemplifying St. Augustine's prayer: "O God, Thou hast made us for Thyself; and restless is our heart till it finds its rest in Thee." He does not know the way: his parents and his teachers are responsible for comprehending his need and state of mind and for rightly and wisely directing him in his religious development.

What Is Religion? It is natural for us to define all things in the terms of our own individual experience. And so doubtless with religion. One will define religion as "faith in Jesus Christ." That might be a definition of the Christian religion, but not a definition of religion as such. Another will say, "Religion is the state of obedience to God." Doubtless this comes near to expressing the average idea among ordinary Christians of what religion is.

Ideal of Life. More particularly, religion is understood to be the ideas of God which men hold, the forms of worship they observe, and the force that shapes their moral conduct. This definition will include all religions, Christian or other. But even then we need, when dealing with the adolescent mind, a broader conception of what constitutes religion; for the religion of the adolescent is in the formative stage and consists of the primal elements, the emotions, the hungers, the half-conclusions, reached by crude experiments in reasoning and in feeling. All this is raw material to be shaped or to be misshaped into the religion of the mature man or woman. Religion, to the adolescent, may, because of his previous training, be connected with his ideas of God and his forms of worship. But it is most of all an effort to appraise the worth of this act and that act, this standard of conduct and that standard of conduct, to form in himself an ideal of life and to strive to attain to it.

Guide the Instinct. So the religion of the adolescent is not primarily a confession of faith in God or in Jesus Christ; not necessarily the emotional experience we generally expect in "conversion." But first of all, and most absorbing, it is the effort to know what in life is most beautiful, most powerful, most worthy of confidence, most admirable, and the struggle to attain in his own life to the ideal thus formed. It remains for the Christian parent, teacher, and minister to seize upon that instinct and that motive of the young adolescent and to guide it into that knowledge and appreciation of God and of Jesus Christ which will satisfy all the longings and the needs of the young life. This they can do only if they recognize and appreciate the emotional states of the boy and the girl, and participate with them in the activities which are the expression of their inner life.

Three States. There are, typically, three states of the adolescent mind in his religious attitudes, corresponding to the three stages of adolescent development—early, middle, and late. The first is the religion of the will, the second of the emotions, the third of the reasoning faculties. We will here speak only of the first, which belongs to the age we are studying.

Will to Do Right. Beginning about the twelfth year and continuing for two or three years, the boy and the girl begin to show their religious zeal in the doing of religious acts. They are zealous to do whatever is directed by the highest moral authority they recognize, which, if they have had Christian training, means the God of the Christian. The Bible becomes to them for the first time the rule of faith; before this time their parents' or teachers' interpretation has been their authority. It is the time of a tender and a vigorous conscience for themselves and of rigorous scrutiny and criticism of others. The standard of truth-telling, of honesty, of generosity, and (unless perverted) of purity, is held high. The young adolescent is very anxious to shape his life in accordance with the laws he studies,—religious, social, and physical. And he measures others likewise according to their obedience to law. His is a religion of obedience. He wills to do right. This impulse comes into every adolescent life. Some welcome and follow it; others resist it; still others, because

of weakness of will and faultiness of training, waver back and forth in it. The results in the life correspond with the experience.

The Unhappy. Boys and girls who resist this influence, for whatever cause, show themselves unstable in conduct. They are uncomfortable and unhappy, and their discomfort urges them into unruly and often rude acts. They disturb religious meetings as far as they dare, they appear impatient of religious questions and acts. In their social conduct they are likely to be uncivil and reckless. In school they are restless and easily provoked into disorder and insubordination. It is well for the parent and the teacher to realize that these manifestations, disappointing and trying as they are, are results of the conflict in the youthful soul between the normal religious impulse and the wrong training in life. Find the cause, and you may discover the remedy. Get into the confidence of these straying boys and girls, live with them, study their problems, show them the way to solve them.

Mind at Peace. On the other hand, the boy and the girl who yield to this religious instinct and impulse, and who are wisely instructed and guided by their parents and teachers, find a satisfaction that is the greatest factor in calming and stabilizing the life. The mind is not in conflict with itself, torn between contrary impulses of right and wrong conduct. It is at peace. Moral struggles there will indeed be in every life, and hard battles to be fought. The child will not always be calm, self-controlled, and rational. It is the beginning of the age of stress and storm, and we cannot expect any child wholly to escape it. But the will has been put upon the side of God, and the consciousness of a right purpose, of harmony with good ideals, and of the friendship and fellowship of higher powers, is of great influence in making the life true, serene, and stable.

Prerequisite Training. The previous religious training of the individual now looms up as a great factor. If during childhood there has been wise and systematic teaching of truth and of the right relationship to God, the youth has now material which he may organize into his personal religious experience. Without that early training, his religious ideas are hazy and fragmentary, and his adolescent experience is the more likely to be spasmodic and unsound. It is, of course, possible, if such a one comes under the strong personal guidance and receives the

companionship of a Christian teacher, to direct his mind into a study of religion which may in part correct his early deprivation. But without a childhood of Christian teaching, the chances are against his conversion. It is therefore true that the influences which surround the child for the first twelve years of his life are nearly always determinative of his future life; because adolescence brings into prominence the will, which works upon the material already acquired.

A Religion of Action. The religion of the adolescent is active rather than meditative. He is interested in using rather than in studying religion. He may, indeed, study, but not for intellectual enjoyment, rather for information that may be put to use. This quality must be recognized by parents and teachers who would lead the adolescent. His religion must be active. It is not typically found in the go-to-meeting habit. His nervous system is now at high tension, and sermons and Sabbath school lessons which may well hold the attention of the adult are often a torture to the young adolescent. Such periods of instruction as are given him, whether in church or in school, must be comparatively brief, and pointed, and pungent; to use the adolescent expression, they must have pep and punch. This does not mean that the teacher must be merely smart. It does mean that the teacher, whether parent or other religious worker, must be so conversant with the whole life of the boy and girl that he knows their experiences, understands their impulses, and speaks their language. Platitude, palaver, and goody-goody talk are anathema to the adolescent. He can be approached with neither little-child talk nor with phraseology beyond his years; he must be talked to in speech which he can understand and appreciate.

Heroes of the Cross. Make your talk concrete. Tell stories of men and women who are heroes of the cross: missionaries in savage lands, like Livingstone, the Judsons, Paton; warriors like Maccabeus, Gianavello, Henry of Navarre, William of Orange, Gustavus Adolphus, Cromwell; martyrs like Perpetua, Huss, Latimer, the two Margarets of the Solway. Incident, anecdote, story, are the life of religious instruction to the junior adolescent.

Something to Do. But in any case, talk, precept, instruction, must be subordinate to action. Organized missionary work will appeal to the adolescent whose religious impulses are given

free course. He will join you—*join* you, not be bossed by you—in the doing of good deeds for sick or poor neighbors, from lawn mowing to Christmas tree; in mailing or distributing missionary literature; in organizing and carrying through home duties, if he is made a member of the firm. He likes organization, likes to have a society or club of some kind, likes the feeling of coöperation with his fellows, likes to see things swung in a big way, a rapid way, a successful way. All these activities are a part of life, and carried on with the right spirit are a part of his religion.

Prayer Life. The prayer life of the adolescent is to be fostered. Encourage him to know that God is for him, not against him, that Jesus and the heavenly Father are his personal friends. Teach him that systematic prayer is a strength, that private prayer is a communion, and public prayer in family worship or in the prayer service is at once a declaration and a fortifying of his soul. Help him to keep the Morning Watch; make family worship regular. Personal, daily study of the Bible and regular prayer is the life of the Christian adolescent just as it is the life of the adult.

Make Concrete. You must expect the religion of the adolescent to be concrete. You must help to make it concrete. Remember it consists of *doing things* and of feeding the spirit with the kind of knowledge that suggests and supports the doing of right things. The motive machinery is in the adolescent boy and girl, the steering wheel in their hands, though they need a prompting voice in guidance; and they have to have spiritual fuel suited to their need. You are pilot, but much more you are engineer; and even more you are stoker.

CHAPTER 22

Conversion

Due at Adolescence. We look to adolescence as the time when conversion to Christian faith and life is most common and most necessary. And there are grounds for such expectation. First, statistics show that the great majority of conversions occur during adolescence, and that up to the age of fourteen there is an increasing number of conversions, while after fourteen the number declines. Second, adolescence is a time of new experiences, a time of vague but stirring emotions, impulses, and ambitions, a time when a flood tide of new and gripping interests has set in. The budding youth needs here a steadying influence, a sublime ideal, a controlling power; and there is nothing that meets the need but the life of Jesus Christ.

Nature of Conversion. It is well, however, for us to inquire into the nature of conversion and to know what we are to expect in this experience. Many have the idea that conversion must be attended by a high state of emotional disturbance, by anguish of soul, by tears and groans, by open confessions of sins, and by a wholly changed demeanor. Such a conception of conversion became very common during the religious revival period of the early nineteenth century, and some of its worst extremes are manifested even to-day in the revival exercises of primitive-minded people where the great effort of both preacher and people is to work up the emotions to a state of frenzy, when those under the influence indulge in crying, groaning, shouting, stamping, clapping, and even rolling upon the floor in an effort to "get the power" and to "come through," without which they conceive they cannot experience conversion. And to no little degree the employment of similar tactics is common to many popular revivalists in the most sophisticated communities.

Emotion. Doubtless conversion involves to many souls a highly emotional experience. It does mean, in some cases, agony of spirit, the sense of a weight of guilt removed by the sense of forgiveness when the mercy of God is personally grasped; and such an experience may be marked, especially in emotional na-

tures, by initial depression amounting sometimes to despair, by sincere tears and sighs and groans, and by a corresponding elation when relief is found. Such experiences may be genuine in their emotional display. More than that, they may be necessary to some individuals in conversion, because their lives have been in deep rebellion against God, and nothing but an overturning of their whole mental outlook and a revulsion of their nervous impulses can suffice to place them on another footing. We are not to discount such an experience when it comes naturally.

Not Universal. But it is a faulty religious technique that demands in every individual such an experience. It is not true that every child or every youth has had an experience of conscious rebellion against God, and that his conversion means a complete change of ideas and practices. True it is that every human soul is faulty, and that into every life, in childhood as well as in maturity, there creep failures of thought and action. Conversion means to every soul a fuller control by the Spirit of God, a shaping up of the life in fuller accord with God, an increasing spiritual communion, and a more whole-souled consecration. But such an experience is less or more of a change, according as the previous life of the individual has been near to God or far from Him. The child who, from his earliest years, has received in his home a true Christian education has been having formed within his soul the image of Christ. Such a child, when he comes into the more intense life of the adolescent period, will, in the furtherance of his spiritual experience, receive a keener, deeper appreciation of all the values of Christian life, and will in all probability be far more stable, far more spiritual, far more capable in Christian activities than one who, of necessity, has experienced a more violent change. But we need not expect or encourage in such a one extreme manifestations of conversion.

No Violent Experience. An experienced Christian worker writes: "In working for the conversion of our children, we should not look for violent emotion as the essential evidence of conviction of sin. Nor is it necessary to know the exact time when they are converted. We should teach them to bring their sins to Jesus, asking His forgiveness, and believing that He pardons and re-

ceives them as He received the children when He was personally on earth.

"As the mother teaches her children to obey her because they love her, she is teaching them the first lessons in the Christian life. The mother's love represents to the child the love of Christ, and the little ones who trust and obey their mother, are learning to trust and obey the Saviour."—*"The Desire of Ages,"* page 515.

Safe Preparation. The ideal of Christian growth is where the child from the earliest years has not only been educated to the service of God, but with careful and prayerful training, has, through childhood, been led in the natural development of Christian life. And such an experience is the only safe preparation for adolescent conversion; for it is unfortunately true that many adolescents, plunged into the stressful emotions of a religious experience foreign to their previous life, have been cast by the resultant reaction into states of cynical irreligion or of derangement of mind.

Influence of the Home. The true conversion of our children—the transformation more and more into the character of Christ—is in very great degree dependent upon parents. Teachers and religious workers of experience know this. They constantly come into contact with young men and young women of two classes: one class composed of those who have had happy, character-building, Christian home influences; and the other class composed of those whose lives have been soured, twisted, and misdirected by unhappy home influences. The prospects for continued consecration and right direction in the lives of the first class are almost one hundred per cent good, while in the case of the second class they are dubious indeed. Under long-continued favorable environments, as in a Christian school, some of these unfortunates may be won; in the transient influence of a church revival or a camp meeting, few are permanently converted.

A Camp-Meeting Experience. Once upon a camp ground, among many cases in which I was interested, there was one young man to whom I was attracted because of the hungry yet sullen look on his face. He attended the young people's meetings, but he never testified. I sought him out and tried to become acquainted with him, but it was a difficult task. At a special

revival service I watched him rather sullenly attending to the theme presented, seeming both unwilling to go or to stay. Finally I went to him and suggested his yielding himself now to Christ. He talked with me quite freely, but declared he had tried to be a Christian and failed. While we were speaking together, his father, an unhappy-looking man, came up behind and, putting his hand upon the young man's arm (an evidently unaccustomed touch), said, "John, go on up. Don't hold back." At the sound of his voice the boy jerked angrily away with an exclamation of disgust and a look almost of hatred, and left the tent at a rapid pace.

Unhappy Home. Afterwards I came more fully into his confidence, and he unfolded to me a tale of an unhappy home, professedly Christian, but filled with wrangling, with erratic discipline, with intermittent worship—a home rapidly becoming utterly distasteful to him. Once, in childhood he had yielded to the influence of a revival and had been baptized, but the influences surrounding him had continually discouraged his devotion, and he had settled into a gloomy cynicism which was but fitfully lighted by flashes of desire for something in which he had almost completely lost confidence.

School of Life. He is representative of hundreds and thousands of youth whose religious experience is hampered and spoiled by the homes which should be schools of Christian life. Parents, do not think that the salvation of your children depends upon the efforts of revivalists and Christian teachers. Do the best they may, they can accomplish little in overcoming the influence of faulty home conditions. Christian life must be exemplified and taught in the home if assurance is to be had of correct and forceful Christian experience in the critical time of adolescence.

Methods of Evangelizing. Conversion is a process of Christian education. In this education, and therefore in true conversion, the elements of will, of emotion, and of reason, all have their part to play. We do not depreciate emotion as an element in conversion and in all Christian experience; but it is necessary to state that a stable and progressive Christian life cannot be built solely upon an exercise of the emotions.

Habit Formation. First, Christian life is built up through childhood and continued through youth and maturity by the establishment of habits of right doing, by instruction in the law of God and the discipline of parental authority, and increasingly by the enlistment of the child's will on the side of right and an alliance with the enabling power of Christ. So important is this matter of habit formation that unless it is established by the discipline of the home in childhood, it is only with greatest difficulty and with serious imperfection that the habit of obedience to God is established in the adolescent's experience. If, however, the will of the individual is thoroughly enlisted on the side of right, and there follows a systematic and progressive study of the will of God for himself, there is thus established a primary and potent factor in conversion and Christian life.

Trust Not to It. This winning of the will *may* be done in an instant of time, may be accomplished in a single meeting or a single revival session; and accordingly we hear testimonies of such sudden and complete experiences of conversion and transformation. But it is just to say that in such cases there occurs a fortunate conjunction of a favorable mental state in the individual and an exercise of the Holy Spirit, perhaps through a human agent, a conjunction fortunate and happy indeed but not by any means to be assured in the great majority of cases in which the right direction of the will has been neglected. Parents should recognize, and teachers and evangelists should recognize, that it is not upon such occasional and isolated appeals as revival efforts that dependence is to be placed for the conversion of our children. If that is all the opportunity we have to reach any of our youth, that opportunity must be taken; but we emphasize to parents the necessity for regular and systematic and progressive education in the habit of right doing and right decisions in the minds of our children and youth if we are to expect their conversion and adherence to God.

Love to Christ. Second, emotion has its place in the enlistment of feelings of joy, gratitude, admiration, reverence, and personal devotion—in brief, the feelings of love—in relation to Jesus Christ. This, also, is a part of Christian education. Such feelings may, it is true, be stirred by the eloquent sermon, by personal or mass appeals from a skillful or intensely earnest

Christian worker. The arts of oratory may be productive in some degree of this experience; the manifestation of personal interest and devotion may be even more productive. But whatever we may expect of the magnetism of the gifted evangelist, still the greater power by far is to be found in the quiet but strong influence of the Christian father and mother and teacher who show forth in their daily lives to their children the graces of Jesus Christ and appreciation of the love of God. Brought up in an atmosphere of grateful recognition of God's goodness and of cheerful giving of unselfish service, all the happy emotions of Christian life become natural to the child and intensify in the social and religious experience of youth.

Overtension. Temporary arousing of the emotions at revivals, without concern for the after effects and the ensuing environment, is frequently more damaging than helpful. Thoughtful teachers who have dealt with the youth, not merely in the highly emotional atmosphere of an intensive religious exercise but through all the varied experiences of the year, well know that the inevitable reaction from an intense emotional experience is the most dangerous mental and spiritual state with which they have to deal. The wisest course the teacher or parent can take to settle emotional disturbances of high tension is quiet, sensible, matter-of-fact counsel to guide the soul into the calm waters of happy, unwearied, trustful rest in God's goodness and fatherly love. The most foolish course is to endeavor to maintain the high emotional state, whether it is manifested in self-depreciation and sorrow for sins real or fancied, or in overfervid expressions of devotion and exhortation. In all excitement of the nervous system some reaction is inevitable; and happy is the parent, happy the teacher, happy the minister, who recognizes that the normal life of the Christian is not upon the mountain top, amid the electrical discharges of strong emotion, but upon the plains of faithful service and regular communion, whether in sunny or in cloudy weather.

There is left to consider the factor of thought, reason, logic, in the upbuilding of the Christian life. This element, however, is more fully present in late adolescence, a period with which we shall deal in later sections.

CHAPTER 23

Home Influence

Independence. There is no time when the strong and happy influence of good parents upon children is more needed than in adolescence, yet it is precisely at this time that the children tend more and more to separate in thought and activities from their parents. In one sense such separation is natural. The young adolescent's life interests are widening; he knows more people and has more friends outside the home, and his mental interests are making him more independent in his thinking and desires. Nevertheless, the inexperience of adolescence requires still the counsel and guidance of older and more experienced friends, and of these parents should be first.

Counsel Needed. Parents who have from the beginning kept the confidence of their children, and through all the years of their childhood have sought to be their companions in thought and action, will still in adolescence retain their influence, provided they show the same wisdom in dealing with them. Parents must expect their adolescent children to strike out into a greater independence. Yet under favorable conditions they may also expect to be the recipients of those children's confidences and requests for counsel. As the social instinct develops, and as the adolescent comes more and more into the dangerous currents of the world's unstable ethics, the influence and help of the Christian parent is of increasing necessity.

Sympathetic Understanding. Such parental counsel and guidance are important for the spiritual welfare of the child. As we have before made plain, the adolescent's religion does not consist merely of theological concepts and churchly habits; it covers the whole field of his life, physical and social as well as pious. To maintain such contact with the child's soul as will permit of guidance, the parent must keep in sympathetic touch with all phases of the child's life. In sympathetic touch! The cares of life weigh heavily upon most of us, and we have been sobered, sometimes made stern, by the problems of life which we have had to meet. It is all too easy then to look with rigid

and unbending disfavor upon the effervescing emotions and limitless desires of youth, and to find plentiful reasons for disapproving and denying them. Such an attitude can have but one effect, to thrust wider the chasm between parent and child. The Christian parent must and will find in Jesus such balm and sweetening for his spirit as will enable him to understand and sympathize with the exuberance of his children's life, and enable him to enter into their spirit.

Participate in Recreation. Parents should put themselves to the stretch to participate with their youthful children in their physical and social experiences. Young adolescents are drawn strongly to athletics and strenuous outings,—ball games, swimming, boating, camping, automobile trips. While extravagance in any form of recreation is to be avoided, we cannot with profit deny to our children all participation in the activities of their society. Automobile trips by the whole family, or by members of the family combined with other groups, make an excellent opportunity for father and mother to join with their youthful children in healthful and happy outings. Or an occasional picnic, or a swimming party, or a week-end camping trip, whether or not with a car, should be in the program of the family. With the closer-at-home sports, such as baseball and volley ball, the parents may, according to their ability, sometimes make themselves players, or at least appreciative onlookers. Such community of interests will help to draw parents and children together.

Study. The intellectual and cultural life of the adolescent should receive the attention and coöperation of the parent. So far as the parent can make it possible, the studies which his children are taking should be a matter of his inquiry and discussion. Of course, many parents feel out of their depth when their children reach high-school age; and yet many would discover, whether or not they had had a high-school or college training, that their practical experience in the sciences and arts of life makes possible for them an understanding of many of their children's studies and questions. Ask your sons and daughters what they have learned in the day's school, and see if you cannot find some hooks upon which you can hang the beginnings of a conversation. At least you can show you have a continuous interest in what they are studying and thinking about; and if

the day's classes yield no fruitful topic for discussion, probably the day's happenings outside of classes will do so.

Music. Music is a very fruitful field for youthful endeavor and parental encouragement. If either or both of the parents have musical accomplishments, they can not only show appreciation of their children's efforts and progress, but can give them more intelligent praise and help. In any case, they can school themselves to show a continued interest and appreciation of their children's music making, and encourage them.

Available Wisdom. While, because of their very common neglect, we have emphasized recreational, intellectual, and social phases of companionship of parents with youth, there remains to be declared the fact that these are not enough to establish a parental leadership, or to direct aright the aims and actions of the young people. In physical matters, and to a great extent in social matters, youth will take the lead, but there remains (or there should remain) a superiority of experience and knowledge on the part of the parent, a weight of solid wisdom which, if it exists, the young man and the young woman will be sure to recognize and appreciate. But it must not only *be* there, it must be made available. In agriculture we say of free nitrogen as it exists in the air that though it is a very necessary plant food, it is not *available* to the plant until it has been worked upon by certain bacteria in the soil, which fit it for absorption into the plant's system. Just so, the experience and the knowledge and the wisdom of parents, which is valuable character-building food, must be worked upon by elements of social intercourse before they become available to the youth. Therefore the parent needs to maintain those social relations as we have outlined; but he must, to be of real value to the youth, have those solid elements of wisdom that will make his association with them of real value.

Spiritual Training. The Christian parent will realize that he has a duty in the spiritual training of his children which neither the gospel minister nor the Christian teacher, alone or together, can wholly supply. The parent has the greater opportunity for intimate association with his children; he has the advantage of a limited field—his few children to the teacher's many. Upon the parent, therefore, rests not only the first re-

sponsibility, but the far greater degree of responsibility, for the spiritual training of his children. True, he may not have all the special qualifications and education of professional Christian leaders; but he is by no means debarred from the Source of their power and life. It is not great learning, valuable though that may be, it is personal acquaintance with God that gives weight to the Christian influence of the parent, as well as of the minister and teacher.

Loving Solicitude. Day by day, and Sabbath by Sabbath, and birthday by birthday, let the father and the mother, like Job, commend their children to God. Let them watch over them with loving solicitude. Let them come close to them in pleasure and in disappointment, in joys and in sorrow, in plans and in work, and let them ever, by the solidity and fervor of their lives and their love for their children, pour into their lives the influence of earnest purpose, true judgment of values, and a consecration to the high ideals that life may hold. So shall the parents establish and maintain, not an autocracy of authority, but a kingdom where they are the divinely appointed and the gladly recognized king and queen of the hearts of their children.

CHAPTER 24

Capturing the Life for Christ

The Spiritual Trend. The age of adolescence, above all other things, gives opportunity for deepening and broadening the spiritual life. Along with the great physical changes and the expansion of the mental powers, come an increased interest in and perception of ethical and religious ideals. Unfortunately this development is not always perceived by parents and other adults. It may, of course, be suppressed or misdirected by unfavorable environment and education, and so never appear to the casual eye. Yet there are few adolescents in whom the intelligent teacher cannot, in his association with them, discover this spiritual trend, and there are none of normal mind in whom it cannot be developed.

Narrow Vision. One difficulty with adults is that their perception of spiritual life is often distorted and narrow. In the minds of many the expression of spirituality is confined to pious habits: Bible reading, Sabbath school attendance, testimony in social meeting, and a meek and quiet spirit. These habits, with perhaps the exception of the last, may rightly be expected in adolescence as results from the cultivation of Christian ideals; but they are no more the sole nor the primary evidence of spiritual life than are ripe apples the only evidence that the tree is an apple tree. There is a time when ripe apples, or even little green apples, cannot be expected; but an examination of the substance of the tree will prove it is an apple tree, and a live apple tree. If the sap is running, the tree is living and, under favorable conditions, will produce apples. Just so, the boy or the girl has a spiritual current running through his or her being which may not at once be evident in the flowering and fruiting of doctrine and profession. Cultivate it, and give it time.

The Acid Test. The young adolescent requires that religion for him shall be translated into action, that it shall be expressed in character. And in this he is instinctively right. It is all too easy, under the stimulus of emotional preaching and the hypnotic influence of a mass movement, to get from adolescents



STUDYING NATURE'S ART

"Useful and delightful recreation is to be found in nature contacts and study."—Page 72.

(and not infrequently from adults) a gesture of religious acquiescence. It is not difficult to "stand for Christ" when all about one's companions are rising to their feet; but to stand for Christ in a different environment when one's companions are offering evil temptations in appetite and conversation and amusement, takes soul material of a firmer fiber. It is such experiences that test one's religion. To be proof against temptation requires the formation of good habits in the physical life, the intellectual life, the social life, and the spiritual life. To the work of forming such good habits in the youth, the efforts of home and school and church should all together be directed.

Dependent Upon Character. It is upon this deep cultural work, this building of character, that dependence for stability in religion must be placed. It is well, it is altogether right, that in early adolescence should come the definite decision to be Christ's and that the youth should then make public acknowledgment of his purpose by testimony, baptism, and entrance into the church. But whether thereafter this young Christian shall progress or backslide, whether he shall conquer temptations or be conquered by them, whether he shall become a Christian man or a weak and pitiable fellow, will be determined not by the high tide of emotion upon which he was swept into the church, but upon the material that is built into his character.

Ennoble Ambition. Then building upon and gathering together and fixing upon a goal all these elements of education, there must come the compelling power of a great aim and purpose in life. Every boy and girl, every young man and young woman, has some ambition. It may be high or it may be low, it may be noble or it may be ignoble. The boy's ambition may be to be a bandit or to be a missionary; the girl's may be to be a bathing beauty or to be a wife and mother; but high or low, noble or vain, there is an ambition. It is for the Christian parent and teacher to inspire in this youthful man and this young woman the ambition to devote all their force to the service of Christ. They may be taught that whatever station and profession in life they may follow, if it be worthy, they can make that place and work noble in its service if they have the mind of Christ. They are to bend all their energies to the gaining of skill and compe-

tency in lines of service; and as they gain they are to give, in the name and the spirit of Christ, their service to man.

Vision of Service. All the elements of education which we have so far discussed in this book—the physical training and direction, the social impulses and their guidance and control, the development of the mind and the influences that should mold it—are involved in this character building. And now comes the consecration of these powers which have been formed and developed, a consecration to the service of God and of humanity. It is vital that such a vision of service, as the substance of religion, should be given to the youth at this stage. Such a vision and such a purpose is an anchor to the restless, storm-tossed soul of adolescence, saving it from the drifting and often from the wrecking of life, and preparing it for gracious and noble service.

Get Together. In the building of this ideal and the shaping of this career, we must not fail to take advantage of all the natural impulses and tendencies of the age. Social influence is strong throughout this period. It is characteristic of adolescence to go with the crowd, and if we would save our children from the untoward and evil influences of worldly crowds, we must do all we can to provide a society the influence of which is beneficial. The association of Christian youth in an organization devoted to the one great purpose of service for God and humanity is in importance second only to the right influences of home and school. We have in a previous chapter outlined in part the aims, plans, and methods of that organization of young Christians known as the Junior Missionary Volunteers. We there dealt chiefly with the practical science and the vocational program. It remains to present the ethical and spiritual elements which round out and infuse the whole program of this organization.

Finishing God's Work. The society has as its purpose and holds before every member as his aim, the specific work of finishing the gospel campaign and ushering in the glorious kingdom of our Lord Jesus Christ. The speedy evangelization of the world is ever held before the Junior boys and girls through story, song, study, and effort, and all the vocational, recreational, and scientific attainments which they are encouraged to reach are presented with the inspiration of the Christian faith and mission.

To this end, religious study and devotional spirit are diligently cultivated.

Foundation Material. The word of God is the foundation material of character. The thoughtful, prayerful study of the Bible makes an anchor that reaches from the life of the young man and the young woman to the truest, highest, best elements of life. In the Bible is revealed the love of God manifested in creation and in redemption. To read it, to think with it, to love it, insures the building of noblest character and the giving of greatest service. The Missionary Volunteer program gives attention to this culture of the soul. It is true that no program or ritual can supply spiritual power to the individual. He must live his life, and he will live it according to his own will. But he may receive help from plan and suggestion of study and prayer.

Morning Watch. Prayer is taught to the Junior as the opening of the heart to God. The answer of God to prayer is through the Holy Scriptures, through nature, and by direct impression of the Holy Spirit. A "Morning Watch" is set for the Missionary Volunteer as the beginning of each day with prayer and study, and a calendar of suggestive texts and thoughts is provided for guidance. Fuller Bible study is promoted by the "Bible Year," which for the Junior is a selection of Scriptures embracing all that is comprehensible to the typical young adolescent. The possession by the Junior of these guides is an inspiration to regular Bible study, for by them he checks up on his progress and is incited to constant study.

Church History and Doctrines. Further recommended study is contained in outlines of church history and church doctrines, which are made an essential part of the program. A yearly Junior Reading Course is made of carefully selected books on biography, exploration, popular science, nature study, and devotional literature. The books of this reading course help to form aright the literary taste as well as to inspire the spirit, and these few are supplemented by a very large and varied standard list of recommended books.

Social Service. Social Service is strongly inculcated, and the youthful members are encouraged not only to give their help in the home duties, but singly and in groups to help the needy and the suffering in the community. Many a happy party has

been formed of Juniors going out to hoe gardens, clean houses, carry flowers and supplies to the sick, and to do numberless services for the aged and the crippled. An inspiration that is put into practice is felt in the initial Pledge and Law to which the Junior subscribes upon that great occasion of the Investiture Service, when he is inducted, with all the ceremony so dear to the young, romantic heart, into his class of Friends, or Companions, or Comrades.

THE JUNIOR MISSIONARY VOLUNTEER PLEDGE

By the grace of God,

I will be pure and kind and true.

I will keep the Junior Law.

I will be a servant of God and a friend to man.

THE JUNIOR MISSIONARY VOLUNTEER LAW

Is for me to—

1. Keep the Morning Watch,
2. Do my honest part,
3. Care for my body,
4. Keep a level eye,
5. Be courteous and obedient,
6. Walk softly in the sanctuary,
7. Keep a song in my heart, and—
8. Go on God's errands.

A World-Wide Band, It is, on the whole, a most earnest and devoted band of young adolescents, these Junior Missionary Volunteers, now circling the globe through every land and in every language. With their older brothers and sisters who compose the Senior division, they are an enthusiastic army of youth whose faces are set toward the glorious consummation of the wars of God, at the personal appearing of our Lord Jesus Christ when He comes to banish sin and death and to set up His kingdom of glory. Thus to capture and employ for Christ the vivid, surging emotions and energies of these youthful Christians, is a wonderful conception, and it is having a tremendous influence upon the fortunes of the Christian church. Well does it deserve the appreciation and the active coöperation of every parent.

Division II—Middle Adolescence



SECTION VII
PRACTICAL PROBLEMS



PROSPECT POINT

"Who but the boy and girl themselves can know the thrill, the exhilaration, of having climbed the long hill of childhood, to stand at last upon the peak, where the slow journey of the past may be surveyed in retrospect, and the far reaches of the future stand forth in glorious promise to the sight!"—Page 155.

CHAPTER 25

Prospect Point

At the Peak. Sixteen, and a man! Sixteen, and a woman! Who but the boy and the girl themselves can know the thrill, the exhilaration, of having climbed the long hill of childhood, to stand at last upon the peak, where the slow journey of the past may be surveyed in retrospect, and the far reaches of the future stand forth in glorious promise to the sight! Let the world of oldsters smile if they must in deprecation or in scorn of the wisdom of Sixteen, yet the youngster himself knows that he knows all that is worth knowing of his elders' store and much that his elders never will ken. Is it any wonder that with this new-found consciousness of knowledge and power the sixteen-year-old is a little cocky, a bit flippant, and touched a trifle with the idea that he should be allowed to run the world? "A man knows more at sixteen than he ever knew before or ever will know again."

Shrinking Reaction. Yet still the sixteen-year-old has moments of uncertainty and panic. It is exhilarating to watch the wheels of life go spinning along their course and bravely to race forth and bark at the moving disks until they flee one's ardor; but sometimes there is the flick of a controlling hand, and the fateful wheel leaps out to pinch a tender nerve—and then bright life is black indeed. A parent ties the purse strings, and so curtails a grand adventure; a teacher whips a stiff right hand of knowledge to the solar plexus of a vain conceit; a youthful companion casts a poisoned dart of satire that kills a social arrogance. The depths of dejection to which this young person can suddenly be dashed are measured by the poignancy of his spiritual balloon which a mishap pricks. What good is Prospect Point when the rain shuts down?

Divisions of Adolescence. At sixteen we are at the apex of what we denominate Middle Adolescence. The whole period of adolescence is a gradual development of the powers, physical, intellectual, social, and spiritual. The boy and the girl are moving forward with a more or less steady progress into manhood and womanhood. We cannot mark off within this epoch of ado-

lence any distinct lines that divide it into three periods, early, middle, and late. Yet in a broad survey we perceive that the conditions and attitudes of twenty are very different from those of twelve, so that we must distinguish the later adolescent from the younger in his mental as well as in his physical attributes. Some students of adolescent psychology are content to make these two subdivisions; others, perceiving, as they think, in the transition from early to late a period of two or three years in which the mind of the adolescent is in a distinct epoch and in which he presents to his elders problems peculiar to this time, or at least problems emphasized in this time, set apart these years as the period of middle adolescence. For the purpose of discussing certain well-defined phases of development and problems which they create, we follow this division.

Characteristics of the Period. The period of middle adolescence may be approximately set as from fifteen to seventeen. The average individual begins to enter its typical experiences at fifteen; those with precocious puberty and favoring social environment may enter at fourteen or earlier, while those of later development may postpone it until sixteen or seventeen, and may, indeed, especially if of a stolid temperament, fail to present at all the characteristic symptoms of middle adolescence. The period is marked not only by physical and sex development, but by increased independence and marked intellectual advance, and especially is it marked by an increase in social attraction between the sexes.

Physical Characteristics. The physical characteristics begin to assume their final form. The girl particularly rounds out in the full bloom of womanhood, and presents that fair flowering of feminine charms which has inspired the expression, "Sweet Sixteen." The boy, trailing behind the girl in physical development, usually is not so fully formed physically; he will be eighteen or even twenty before his angularity is reduced to full manly proportions. There are exceptions both ways: some girls are later in development, some boys are quite men at sixteen.

Mental Characteristics. Mentally there is evident in the typical adolescent at this time a very distinct advance. The reasoning powers are prominent and are brought more fully into exercise. Curiosity is strong, and while it takes different direc-

tions, is often exhibited in diligent research in school studies or else it may be turned to mechanical experimentation or to adventure in camping and exploring. According to the leaning toward the scholastic or the practical, the attainments of the middle adolescent become marked in pursuit of school studies or in the direction of a job with decided aversion to school.

Social Characteristics. But it is in the social field that the development of middle adolescence is particularly marked. While in the early adolescent type social experience tends to be directed most largely to association with one's own sex, and so far as it relates to the opposite sex to be romantic in general, now, in middle adolescence, on the contrary, there is an attraction of each sex to the other, and a tendency to the particular selection of a "fellow" and a "sweetheart," or, as the more modern phrase has it, a "boy friend" and a "girl friend." The degree of this social urge in different individuals is primarily a matter of inherited temperament, and secondly of social environment and the social education given by parents and teachers. To some, sex attraction at this age seems almost irresistible; to others it is a minor matter. Yet the strongly sexed may, with proper instruction and under proper regulations, be taught in great part to sublimate their impulses to the more constructive and immediately necessary lines of study and labor.

Monarch of All. It is this combination and culmination of developing powers and new perceptions of life that bring the young man and the young woman of sixteen to the state of high tension which is so evident to all observers. The upsurge of their sex powers manifest in intellectual and social as well as physical impulses is now at full tide. They are filled with racing life; they are eager and impatient for exercise of the forces they feel within them. To the normal, healthy sixteen-year-old, life presents a wonderful panorama, and he in his own consciousness stands forth as the focus of all its wonderful opportunities and promises. He must claim the promise, he must assert his lordship, he must exercise the power, he must prove his title. He cannot know all the conditions and the codicils of this will which he sees written in his favor, but he feels the certainty that he is the legatee. Grant him your benediction as he stands for his brief day upon the Prospect Point of his wonderful life.

CHAPTER 26

Questions of School

Home Helper. The school is the helper of the home. It has come into being because of the apparent inability of the great majority of parents to meet the intellectual requirements of their children; and for the last two or three generations the school has assumed also much of the task of teaching its children industrial skill and moral principles. All this is too much. The home still has its duty here. But the school has a real duty, a natural field, to meet the intellectual requirements of the children whose parents cannot, because of lack of opportunity, meet those needs. We properly expect the school, with its trained teachers, its libraries, and its laboratories, to satisfy and shape the growing minds of our children. Most important of all does this duty become in adolescence.

Schism. But we have to face this fact, that the schools of the world are steadily departing from agreement with Christian truth. They are, so some of them suppose, remodeling Christianity to meet modern conditions and modern thought. In reality they are destroying Christianity in the minds and lives of their pupils. For this reason Christian schools have become a necessity, schools where the Bible is sustained as the inspired word of God, where the ancient faith of Christianity is maintained, and science and philosophy are taught in harmony with revealed truth. Such schools we have, and must maintain.

Support Christian Schools. The danger which faces our adolescent sons and daughters in the environment of the popular school is a challenge to us to support Christian schools and to send our children to them. The permeation of school opinion, of most books upon science, and of a great share of books upon philosophy, by the theories of evolution and materialism, is practical insurance that the adolescent student, in his search for truth from teachers and library, will be drawn away from Christian faith and made to join, if not the increasing ranks of atheists outside the church, then that great army of agnostics within the church—men who “know not” whether their Christianity is a

power to save from sin or only a high-standing member of a great company of world religions. From all this sea of infidelity, Christian schools are arks of refuge.

Boarding School. It will frequently be found, also, that there are many advantages to the middle adolescent boy and girl in being sent away from home to a boarding school, provided that school is truly Christian in sentiment and management. The restlessness so characteristic of this age demands change of environment and management; this will be given under the best conditions, and usually to the satisfaction of the young person, if the transfer is from home to distant school. A new social environment is also thus provided, and if the school has an adequate and correct system of social direction (as the parent should assure himself it has), a valuable part of the young man's and the young woman's training may thereby be provided. Under Christian teachers, the experience of middle-adolescent young people at boarding school ought to be, and nearly always is, greatly to their advantage.

To Quit. Very many boys at the age of fifteen to seventeen become quite averse to further attendance at school. They want to wander or they want to work. The main causes of this dissatisfaction and determination are these:

Making Money. First, the natural impulse of the youthful man to accomplish something tangible. He wants to make something, get something, that counts in life. Money is most often to him the symbol of success and power, therefore he wants to do something that will make money. How he may use that money is another question. But the urge to make it, or to acquire wealth of some kind, is inherent in his nature. If he does not perceive in his school studies any direct realization of his ambition, they naturally become distasteful to him.

Adventure. Second, in company with this urge to accomplish something of man's destiny, is the urge of adventure. This impulse has been present even in childhood, but has received a great impetus in early adolescence. It may now, in middle adolescence, become even stronger, and with the boy's growing sense of independence, may result in his seeking to cut loose from all his present associations and to go away on some mission or adventure. What the adventure is to be is determined chiefly by

the influences which have been operating on his mind through his hereditary tendencies, his reading, and his associations.

School Conditions. Third, the conditions he finds in his school have the determining influence upon his course. If they appeal to his interests and his desires, they may overcome his wanderlust and his desire for immediate money-making. If, on the other hand, they are distasteful, they add to his dissatisfaction and restlessness. These school factors are twofold,—professional and personal; that is, the substance of his studies and the personality of his teachers. If his studies seem to him unrelated to his interests, they do him no good. What is it to him to learn the year that Cæsar entered Britain or the number of calories he should daily ingest, when what he wants to know is the day he himself may enter Texas or the size of the bank roll he may daily take in by driving a truck? Moreover, if Miss Parsum, his English teacher, is to him the embodiment of fussiness, or if he has a settled grudge against Professor Dryasdust who is trying to teach him algebraic formulas, why should he not quit it all and go west or get him a job at the soft drink stand?

Parent's Attitude. It is often hard for the parent, and particularly for the mother, to see anything reasonable in the boy's attitude when he wants to quit school. Of course, not all boys do. Some get a vision that lies along the road of academy and college, and they pursue it faithfully to the end. But many more are caught by the restlessness and dissatisfaction of the age, and insist on quitting school. If opposition to their wish is open and based on force, they may rebel and break the ties of home.

Right Education. In the first place, the parents must be sympathetic with their son's viewpoint and feelings. They should recognize that his desire to be active and to produce something for himself is natural, reasonable, and right. If our educational system (and in this we include the home as well as the school) were on a right basis, this natural bent in the adolescent would be provided for. In slight degree the schools are recognizing it; but where it is recognized in the home, it is usually unrelated to the education, and takes cognizance merely of economic necessity. Work should be educational, and it should be connected with school life. Those schools, therefore, which in a practical and large-visioned way provide manual

training and occupation are far in advance of those schools which depend solely upon book study or those schools which sandwich classroom work with athletic sports. But the home should come alive to the problem, and not depending upon the school for the complete shaping of the youths' careers, should see that their big boys are provided with good hard work in occupations which interest them and which bring in results of money and health. Let them give half their day to work, put them to learning a trade that takes muscle and gets money: farming, carpentry, plumbing, printing, or anything that is a man's work—not counting pearl buttons in a dry goods store. Thousands of boys who are going astray might be saved to God and human service if they were taught to work.

Recreation. And you must minister to the boy's love of adventure, too. He is still within the age where camping, hiking, exploring, automobile trips, appeal strongly to him. It will cost something to go for outings and camping trips, and very probably money is scarce with you; but remember this, you father, you yourself are going to lose your son, whether or not God and society lose him, unless you prove a companion to him. Plan with him the best money-saving but satisfying outing you and he can afford, taking the family or a group of fellows; go along for a week-end or a fortnight, and see how the shriveling soul of the boy will expand like a sponge filling up with water.

Teaching Power. The personality of teachers is often a difficult problem. There is just as great a proportion of good teachers as of good parents, perhaps a greater proportion. Some teachers are the very salvation of the youth who come to them from good, bad, and indifferent homes; but there are also some teachers incompetent in social if not in professional contacts, and they are a disaster to their students. There ought to be more good men teachers for high-school work. The elementary grades belong to the woman teacher, but the high-school grades ought to be equally divided between men and women instructors. There are some women, whole-souled, wide-visioned, sympathetic, and intuitive, who get and hold the sixteen-year-old boy's interest and devotion; but even with this there is needed the complement of strong, vigorous, man-size men teachers, who can put the stamp of the man upon the boy. Where there are such teachers,

the home influence for good is greatly reënforced; where there are not, a greater responsibility rests upon the father of the boy to supply the lack.

More Girls. A higher percentage of girls than of boys elect to remain in school during the middle and late teens. This is explained partly on the ground that the atmosphere of the typical school is more feminine than masculine, and its curriculum and especially its methods appeal to the average girl more than to the average boy; and it is explained partly on the ground that there is usually less urge for the girl to get out and earn money.

Professional Women. It is of course recognized that a great change has come in the industrial and professional worlds during the last fifty years. Up to the latter part of the nineteenth century the world was accustomed to think of woman's proper work as being comprised in the home. Seldom did a woman earn her own living outside the house or at least outside the home fields. Almost the only exception—and that was of late introduction—was in teaching. But when the factory began to steal the arts of the housewife, woman began to edge over into outside employment; and after that, looking higher, she began to invade the professions of medicine, law, and theology, as well as to seize upon the newer forms of business. To-day there is hardly any occupation in which women do not compete with men.

Self-Help. To the girl, then, who may have ambition, and whose economic needs may give the final push, it is easy to enter some kind of business in any one of a hundred lines, from stenography to real estate. But it is frequently possible, if she so desires, to combine half a day's work with half a day's schooling, and so to be economically independent while completing her education. On the whole, it is by no means so difficult to keep in school the girl who ought to continue in school as it is to do the same with the boy.

Wrecking Health. On the other hand, a very serious problem exists in thousands of cases of schoolgirls whose parents are not aware of it. That is, many girls are pushed too hard in school, and wreck their health by undertaking a program which does not allow them to balance mental with physical exercise. They become ambitious to finish their course in quicker time,

and carry five to eight subjects, sitting up late at night to study, becoming capricious in appetite and in every physical habit, neglecting their physical health. In consequence, they develop nervous disorders which in the end wreck them in body, mind, and soul.

We Foolish Mothers. We have dealt with scores of cases where foolish mothers were pushing their daughters, in age from thirteen to seventeen, through their school studies and music, despite the evident damage to the girls' nervous systems—girls frail, anæmic, overcultured; and the mothers were absolutely blind to the fact that they were bringing the girls to their death-beds, or, even worse, to a state of lifelong misery. They were exceedingly proud that their daughters were "ahead of their class," were becoming "such beautiful musicians," and all that, when not one of them would be fit for wifehood, motherhood, or service of any kind to the world. How can mothers be so blind? Better that the daughter should be a rosy-cheeked, vitalized, real woman who could bake a champion loaf of bread and paddle her own canoe and never know a French phrase nor be able to play the harp than that she should be an accomplished invalid, with her father or husband supporting a string of sanitariums.

A Trying Pace. Even to the average normal girl at this age, the pace that the school sets is very trying. It is a question, we should say, in fully half the cases of girl students from fourteen to eighteen, whether they should not at some point be taken out of school for a year, and attention be devoted chiefly to their physical upbuilding. In any case, they should be carefully watched for signs of overstrain, and in no case should they be permitted to carry extra studies nor year-round work on the average school program. Some day, perhaps, we may hope for a school program that will pay more attention to the individual than to the mass, and to the physical as much as to the intellectual development of the young woman.

Training for Service. For the requirements of modern life it is well that every person get at least the equivalent of a high-school course, twelve grades. Without doubt, in the existing school program, some students are compelled to dig through studies which do not fit their individual needs, but in mass education, in our present state of skill and of facilities, it is not pos-

sible wholly to avoid this inequality. On the other hand, there is not too much of training, if it be properly given, in the use of the mother tongue, in history, in natural science, in commercial branches, in ethics, and in vocational training. Beyond the twelfth grade, the ambitions and the consequent professional needs of the individual student should govern. Whether he is to prepare as a minister, a teacher, a physician or nurse, or in some other line of business will determine what school he should attend and what course he should take. Not every one of our youth is to be trained for what are called "the professions," but every son and daughter of a Christian is to be trained as a Christian worker. The farmer, the mechanic, the stenographer, the housekeeper and cook, may have an influence as great and as good as if they were, perhaps without basic qualifications, a preacher, a physician, or a writer. Not position, but a spirit of service and a determination to develop all one's powers for that service, is the measure of worth.

Finances. The financing of an education in the secondary and college grades is a matter that forces itself upon the attention of youth and parents. Those parents who have the money to pay all expenses of son and daughter are comparatively few. Nor are such children always the most fortunate. It is well for the young man and the young woman, by their own work, to pay a large part of the expense of their secondary education, and in most cases their complete way at college, if they take a college course. Even under present conditions—conditions which, by better arrangement, might be made more favorable—it is possible for the young person to work his way through college, provided he is of the proper age, has had the essential training in industry, and is willing to keep himself from crowding his studies too fast. If the parent can release his adolescent child from financial obligation to the family, so that the youth has only his own needs to provide for, it is safe to say that any young man or young woman who ought to go through college can pay his way through.

Vocational Guidance. With a church which is consciously engaged in completing the gospel message, and that realizes that the giving of that message requires a large class technically trained, it will be natural to expect a comparatively large pro-

portion of their young people to go into professional life. There is great need of more and better ministers, medical workers, teachers, writers, publishers, and business workers. But we need not merely more, we particularly need better. To crowd the rolls with large numbers who are professional without being proficient is to clog our avenues and defeat our purpose. Not every one is best fitted for public speaking, for scientific research, for the conduct of business, for technical teaching. Careful selection should be made, but that selection must rest chiefly with the will of the young people themselves and with the providence of God. Brain, intellectuality, keen faculties, are not alone the qualifications that will finally determine the wisdom or the unwisdom of a choice. These may be valuable assets, but they must be combined with the more common qualities of courage, persistence, thrift, and the perhaps uncommon quality of balance and good judgment, and above all, with loyalty and burning zeal for the work of God. No observer, however scientific his approach to the question, can pass judgment of finality upon such matters, and it is to be emphasized that service in other supposedly lesser fields may, in God's judgment, be just as worthy and productive of good results. The best that can be done is for parents and teachers to rouse and feed the ambition of children to gain an all-round education, to devote it constantly to the highest ends, and to assist and advise them through their careers as to the wisest course they may take, under the combined judgment of themselves and their elders.

CHAPTER 27

Facing Life

Selecting Career. The young man in middle adolescence, and to a great extent the young woman, begins to have some consciousness of the necessity of facing life in a practical way. Their own economic needs begin to press upon them, particularly if parents are not too freehanded in supplying those needs. Besides, in most cases they have at least the beginning of a sense of responsibility for determining their life work. And with the impatience of the age, to determine the vocation is a challenge to begin work upon it. It is not always easy to convince the youth that he requires more training before undertaking the responsibilities of a mature member of society; yet it is easier to convince him if the vocation selected is such as can engage some of his energies at once. Manual training is of importance here, whether or not the young person is to follow mechanical trades. Skill with the hand connotes skill with the brain.

There are two sides to the industrial problem of the teens. One is the problem of the child who wants to work but whose parents do not want him to work; the other is the problem of the parent who wants to have his child work but whose child does not want to work.

Getting a Job. Anywhere from ten to fifteen the young man is seized with the determination to "get me a good ole job" by which he can earn some money that he may call his own and do with somewhat as he pleases. A paper route, a popcorn stand, a messenger service with its attendant "bike," a lawn-mowing enterprise, or any one of a hundred other occupations recommends itself to his business judgment and, with more or less pertinacity, he goes at it if he can get parental permission and, not infrequently, parental financing.

School Discontent. A very great number of youths fifteen or sixteen years of age add to the commercial incentive a positive dislike of school duties and conditions, and permanently leave school to enter for a lifetime the ranks of the workers. If they have some vision, determination, and ability, they may fit them-

selves for some skilled work in either mechanical or commercial lines. A great number fill the ranks of the unskilled, or quasi skilled. The girl has in the past been very much more likely to remain in school than her brother, but that the reason therefor is a lack of opportunity more than a lack of desire to be financially independent is evidenced by the increase of girl workers of the middle teens with the increase in industrial opportunity for women. Girl workers in stenography and other clerical lines and in the factories have become a great army, quite rivaling the men workers of the same age. Later, marriage takes a great proportion of them out of the ranks of workers.

Conflict. Parents who are ambitious for their children to "be something better," and especially parents who have money, however hardly come by, wherewith to pay the expenses of their children in school until they reach their majority, are confronted with the great tendency of the middle teens to throw up the business of learned careers under the impulse of getting a job and earning some ready money. Not infrequently there comes a strong clash of wills over this question, and according with the previous government in the individual family, either the child wins out, throws up school, and goes "on his own," or the parent wins out and forces a more or less unwilling youth to go on with his schooling.

Economic Need. Quite different, in varying degrees, is the problem of the parents who are unable to maintain the upkeep of the family and so find themselves forced to put their children to work, often thereby denying them the privilege of school. Sometimes the children find this rather much to their liking, since they have the inner urge common to the age, of earning money. Sometimes, on the other hand, they are keenly alive to the disadvantage their lack of schooling will give them, and it is with sorrow of mind that they abandon in part or in whole their educational advantages. There is a real heroism in many a child of sixteen to twenty who, conscious that he is giving up great advantages at a critical time in his life, yet sacrifices his own hopes and plans for the sake of helping his parents "make the living."

Laziness. Still again there are young people who, possibly from constitutional tendencies but much more because of wrong

training, are quite unwilling to work. This more commonly occurs in families whose financial state does not require the work of children, but whose parents get a vision, perhaps belated, of the educational value of work. If they have neglected, in the childhood of their children, to train them in the performance of regular duties, they now reap the results of their neglect. In such cases the good of the child demands heroic measures, for even though the industrial training is belated it is imperative that it be given now.

Facing Facts. We cannot ignore the pressure of needs. Life has to be served. The people who sell groceries and clothing and shelter and transportation have a way of wanting coin in the hand, and when the earning capacity of the father and mother is not sufficient to cover the expenses of their group, grim necessity demands the assistance of the children. We may indeed declare that wiser planning and greater foresight would, barring accidents of sickness and unemployment, keep the number of mouths to be fed within the limits of the hands which ought to feed them, and we might even, by sufficient foresight, bar also sickness and unemployment. But the fact is, as we every one know, that there is not enough wisdom and foresight to go around; or at any rate there is no efficient system of distributing it. We have to face the fact that want and inefficiency are very great factors in the economic and industrial problem. However, it does no harm to recognize ideals as well as facts, and many families can, by such recognition and better planning, be able to provide a happier career for their children than they otherwise would.

Natural Urge. First, it should be recognized by every parent that the urge so evident in the adolescent to work and to earn money is a natural urge, the beginning of the economic responsibility which belongs to the adult, and it should be used. The boy and the girl who through childhood have been properly trained in the doing of duties suited to their age and strength, will, at adolescence, if in good health, desire to work, to create, and to earn money. That chance should be given them.

Not Weaklings, but Men. Every parent who will thus train his boy and girl will find that they love to work and, as they go on up in the years of adolescence, become more skillful, more

happy, and more proud of the fact that they are workers. Every school that will follow the same rule, that will provide interesting labor and good teachers who, with whole-hearted enthusiasm, enter into the industries as well as into the philosophies and the laws of the school, will have the same experience. Homes and schools that are plagued with the craze for athletics and sports and philanderings and dissipations, would have an altogether different experience if they would make the right environment, embrace the right pedagogical ideas, teach the dignity and power and joy of labor, and work with their youth in proving what they teach. They would make, not weaklings, but men and women ready to take their places in the world's work.

Vocational Training. School, at this age, should deal very largely with industrial and economic training. Some schools are beginning to do this, to give vocational training and to give a fairly wide choice of vocations. If the school does not, then either a change should be made to a better school, or the school training should be supplemented by special training outside. What should that training be? That depends somewhat upon the bent of the youth's mind, though in reality most young people are very open to suggestion and will take up whatever is offered them with a fair showing. That makes the responsibility of the parent and the teacher the greater, to study the individual child, and discover, so far as possible, in what line he will do best and be happiest.

Practical Life. But this much at least may be said, that training in some one or more of the basic industries is necessary for every individual. Girls should be taught cooking, sewing, housework, care of children, and gardening. Boys should be taught one or more of the great lines of industry, gardening, farming, carpentry, machine work in one or another line; nor is it a bad thing for the boy to be taught efficiency in the household arts, if his vision is sufficient to compass their value. A knowledge of these basic industries is invaluable in the making of character as well as in the fitting for a career. Every girl ought to be a good cook, every man ought to be able to handle hammer, saw, and plane.

Professional Foundations. Again, some one of the clerical professions may be superimposed upon the early industrial

training. Stenography gives a good opportunity for the right persons, either young women or young men. Accounting and secretarial work are kindred lines. Printing, in either its mechanical or its managing side, offers a wonderful field for development. We are not here concerned in the training of the main professions, such as medicine, commercial business, the law, the ministry, etc. The point with which we are dealing is that the economic urge so apparent in adolescence should be welcomed, trained, and employed by the parent. A boy at sixteen should be, as he generally wishes to be, able to support himself. A girl at that age, or very soon after, should also be able to make her living. Whether or not the parents must use the financial help of their children, it is altogether for the good of the adolescent that he be trained to be economically independent.

Steadying Influence. We have stated the basic principle; it must remain for the parent to plan, to study, and to find the way in which his adolescent child shall be made financially productive and capable of assuming, at the age so soon coming upon him, the economic responsibility of a home of his own. Let each parent assist his adolescent son and daughter, not only to receive training in an industry, but actually to get a job and to earn money. It is a fine thing, where the opportunity offers, to put a boy into carpentry work or into a machine shop. Or he may have the opportunity and, with some assistance, the ability to make a business of gardening. Every boy who has arrived at the age of sixteen ought to be engaged for a part of his time in actual, productive, money-making work. When he is in high school, he generally has half the day free, and that half day should be used in work; he can study at night. Such a program not only helps him pay expenses, but gives him the feeling of a man and is an important part of his training as a man. It is also a most steadying influence in his social life, for he has not the leisure and the lack of purpose which are very largely responsible for the dissipating of time, strength, and money.

Training of Girls. The girl, too, should be usefully employed. Her pride should be aroused in being a perfect housekeeper, an excellent cook, a good dressmaker, and her time may be usefully employed in these lines. Gardening, especially flower gardening, may be made not only a pleasure but a profit if there

is a favorable market. She may be trained as a stenographer or clerical worker, and get a position which will help her in financing her education, as well as in providing for her needs. While the economic opportunities for girls are not quite so wide or so great as for boys, the field is ever broadening. It should be recognized also, if she is a helper in the home, that her services are worth something. The family ought to have a budget which provides a regular proportion of the income for the upkeep of the home; and a legitimate part of this expense is an allowance to the daughter in recognition of her service and for her personal expenses.

CHAPTER 28

The Government of Youth

Self-Government. One prime principle in family government extends through all periods and all time. It is that the purpose of the parents' discipline and teaching shall be to make the child able, in his judgment of right and in his will to do right, to govern himself. Any government based upon a different idea than this is a failure.

Wrong Government. Some parents seem to think that the more a child's course of action is interfered with, the more he is checked and stopped and turned, the better is he governed. They are the nagging kind of parent. Some parents seem to feel that the purpose of government is to impress upon the child that the parent is boss, and the more they can compel him to do their will rather than his own, the better is he governed. They are the tyrannical kind of parent. Some parents seem to think that discipline means punishment, that evil has somehow to be beaten out of the child, that the more he is punished, the better he is governed. They are the kind of parent who takes pride in announcing, "If my boy gets a licking at school, he gets another at home." This, to their poor, benighted minds, is loyalty to the school, is "backing up the teacher."

Progress in Self-Control. Government sometimes involves checks, sometimes opposition of wills, sometimes punishment; but the less it has to do with all of these, while still attaining its ends, the truer is it to the purposes of government. The more correction necessary, the more evidence of a failure in self-government; the less correction necessary, the more evidence of success in government. Self-control on the part of the child is to be the aim of the parents' government from the very beginning. Because, to start with, the baby knows nothing, the parent must determine for him his early actions and, by repetition, fix within him the right habits. But when a habit has been so fixed, the child has therein a little fund of knowledge upon which he is to draw in determining his own action. As he grows up through childhood; the parents' work is to add to this knowledge and to

assist in fixing the will of the child upon his employment of that knowledge, that is, upon his "doing right." Sometimes this must be by correction, but most of all it must be by inspiration, by encouragement, by praise. By the time he has reached adolescence, the child should have gained such knowledge and such incentives from the examples of his parents, from their teaching of moral principles and inculcation of religion, and from practice in fixing his will to accomplish hard things in his own self-discipline, as well as in work, that he has the power to govern himself aright.

Investiture of Authority. This result accomplished, the period of his adolescence becomes a time of progressive assumption of authority for his own actions. It is as if his parents, heretofore reigning as his sovereigns, now abdicate in his favor, but retain themselves as regents to watch over his efforts at governing, to advise, guide, and correct as necessary. But he is king.

His Own Governor. The adolescent's mind is to be impressed with the thought that more and more fully in the years that are to come "the government shall be upon his shoulder." He is a man!—or she is a woman!—and it is the part of men and women to govern themselves, to choose the right course, to make themselves obey their conscience. In this you are giving no artificial instruction; you are reënforced by the developing mind within your child. For in adolescence, and to quite an extent in the year or two of pre-adolescence, there is a marked change in the moral attitude of the child. Heretofore he has obeyed laws laid upon him; now he begins to discover laws within him requiring certain standards of conduct. What his exact code of morals shall be, of course depends upon what kind of training he has received; but the urge to obey comes from within him. You have but to ally yourself with that inner urge.

In Harmony. Mark this, however, parents: you must understand and be in accord with this inner law of the child's mind, with its sense of justice, fitness, and honor. You cannot merely impose your own will and find accord. You must recognize the child's ideals and abilities and reënforce them. He feels the sense of personal authority; and this spirit of government which is springing up within him must be recognized and respected by the parent. While the adolescent is not yet out from under the

parents' care and direction, he is no longer a mere child. Corporal punishment no longer fits, would indeed do deep injury to his new sense of independent manhood. A verbal castigation is as injurious. He is not to be scolded, stormed at, condemned. Take as your guiding principle the thought you have given him: that he is starting out to make a man of himself. He is inexperienced, of course; he is faulty, even as you are; he will make mistakes; he will not always be patient, courageous, correct. But he is trying. When he falls, either from weakness or willfulness, you are grieved, but you are not angry. You are desirous of helping him not to repeat the mistake, of having him try again and succeed. You have confidence in him. You know he will win.

Confidence Versus Repression. You have to believe all that or you cannot act it. You have to conceive of your young son and your young daughter as a man and a woman, and put yourself in alliance with them. You have to trust them, believing that by the blessing of God what you have implanted within them will spring up and bear fruit in well-ordered lives. However unpromising the prospect, this is your only hope in the government of the youth. Confidence begets purpose, but a policy of repression, of "bearing down on them," of keeping them under your thumb,—a mistaken policy at any age,—is now utterly useless. With a boy or a girl of spirit, it will result shortly in complete rebellion, and in an individual of weak will it will crush the spirit which is the one hope of self-discipline. In either case the adolescent child will be ruined by the process.

A Heart for the Child. There will, of course, be times when the judgment of the parent does not coincide with that of the child. Sometimes the parent must insist upon the course of action he believes wise; but the danger is that the parent will fail to recognize the new estate of his child and will treat him too much as an infant. The parent must recognize that he has to pay some deference to the child's judgment and will. Minor matters should be yielded before an issue is made, and seldom, even in major matters, is anything to be gained by a clash of wills. It may be true that if Mary does not wear her rubbers when the skies are threatening, she may get her feet wet and have pneumonia. It may be that if Charles despises the wearing of a blouse when all the boys are wearing sweaters, he is not

so admirable as if he cared nothing for the opinions of his fellows. But you cannot put new wine into old bottles. Unless the previous training of the child has made for him a mind comparatively indifferent to public opinion and to ridicule—and few minds can be wholly made so even if it were desirable—he cannot be brought now to act in defiance of the fierce and intensive pride of the adolescent. Have a heart for your child.

Progress by Degrees. The first two or three years of adolescence are, of course, nearer to the child age than is middle adolescence, and very much nearer than late adolescence; and self-government must progress by degrees. Much more control by the parent is necessary from twelve to sixteen than later. No absolute rule can be laid down for the exact balancing of youthful initiative and judgment with parental oversight and authority. Young people differ widely in their ability and good sense; parents differ just as widely. Only the general rule can apply, that the government is more and more to be trusted in the hands of the young man and the young woman, under the counsel and with the confidence of the parents.

Not Merely Restraint. Let not the mistaken idea be held that government is chiefly a matter of correction. The right principle of parental government is compounded of love, confidence; suggestion, authority, inspiration, and judicious praise, with correction only incidental and made as unnecessary as possible by emphasis upon the other elements. In youth, especially, is this so. If parents will participate in the interests of the children, will indeed create most of their interests, identifying them with their own, there will be possible a leading and guiding which is the best insurance of success. Work which is educational—home garden, perhaps some special business; pleasures and diversions in which all the family have more or less part—outings, camping trips, and especially music for which earnest effort has to be expended; a common aim in life, devotion to a beloved cause, the accomplishment of a great common purpose—and there can be no greater than the finishing of the work of Jesus Christ in the earth; these lay the broad foundation for successful self-government which is needed in the management of one's life, in his relation to all the rest of the world and the universe, to one's fellow men and to God.

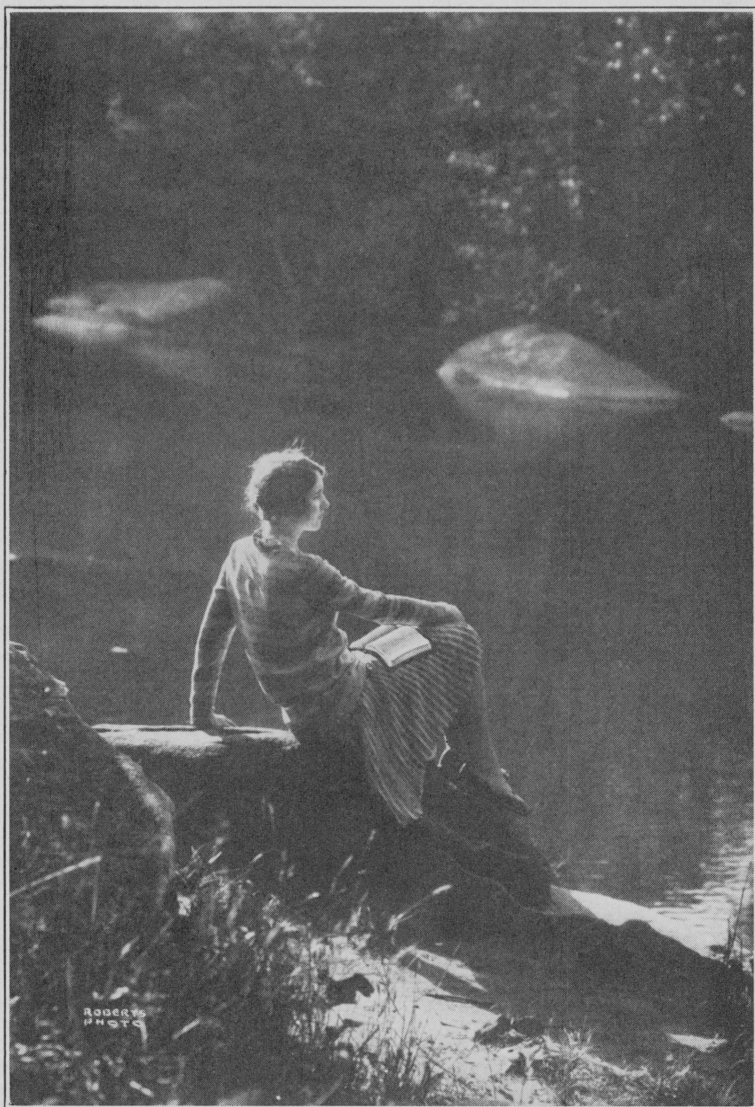
Consult With Children. Consult your children in matters which require judgment and choice. Even at the beginning of manhood and womanhood, the adolescent is gratified by this deference to his opinion; and while he may or he may not contribute anything of real value to the discussion, there are being cultivated in him the sense of responsibility and the exercise of judgment. As he grows in years, such exercise increases his powers and makes his judgment valuable. Indeed, the close touch which our children usually have with their own generation and the pulse of the times is frequently a corrective to parents' judgment, sometimes less familiar with present conditions.

Patience and Insight. It is true that the adolescent, particularly the fifteen- to the seventeen-year-old, is frequently self-assertive, even blatant. His cocksureness is sometimes unpleasantly exhibited. It is, however, a characteristic of the age, it is the eccentricity of a new power. You do not censure the baby because he cannot use his fists skillfully, because his muscular movements are erratic and aimless. You laugh at him; you hope for him. The fact that he throws his hands about is a satisfaction to you; you know he is not paralyzed. Well, have the same attitude toward the mind of the adolescent. His opinions are not yet balanced by wide knowledge, but they have to be exercised in order to develop. Give him a show. And be patient. Private discussion with him will help—not an effort to prove him wrong, but a sympathetic and unbiased effort to arrive at right conclusions, with all the facts known.

A Wise Love. Self-expression is necessary to youth. It is time for the eaglets soon to leave the home nest. They must try their wings. Parents who keep their adolescent children under too close rein are unfitting them for the meeting of life's problems when they shortly go forth from the home. It is not parents who are most truly solicitous about their children who do this; it is parents who are most autocratic. The parent who has a wise love will, first, train his child to love truth and right action, will then trustfully put him to the test of his own control under those guiding principles, and will, through it all, maintain a watchful, prayerful, sympathetic care to be of aid as needed but not to be in the way.

SECTION VIII

SOCIAL AND RELIGIOUS
INTERESTS



IN THE SECRET PLACE OF GOD

Come to know nature intimately, so that you can show its secrets, and reveal its wonders, and revel in its delights. There you may come to know God.—Page 196.

Social Responsibility

Social Leadership. Every place, except perhaps the desert, has some social life. In some circumstances, the social life of the community presents very great difficulties to the careful parent and the conscientious youth. There may even be forbidden by the scruples of conscience any large participation by Christian youth in the common social affairs of his community when they consist mainly of dances and card playing, or equally worthless and dangerous practices. Under such trying conditions, the social hunger of the young people may be hard to satisfy, and the solicitous effort of parents to make up by a happy and inspiring family life for the deprivation their children suffer, must be the greater.

Inviting Homes. But in probably the majority of cases there is possible a social life in which the young people may participate; yet under the best of conditions, it needs always the inspiration of cheerful but circumspect Christian guiding. Parents must make their homes inviting places for children and youth. Very definite thought and study and invention must be given to the creating of social activities which will give their children pleasure, and will at the same time be not damaging but helpful to their intellectual and spiritual life.

Old and Young. It would be well for Christian parents and youth sometimes to include in the social invitations not only young people, but whole families, or at least, some parents with the youth. And at these gatherings, while some segregation of youth and age is natural and proper, parents should not all go off into the chimney corner and let the young people flock by themselves. Genuine interest in the young people will lead parents to mingle with them to a great extent, and in conversation and in innocent games, make themselves a part of their society. Thus may parents retain much of that natural attitude of association which will make the young people feel not strange, but at ease in their presence; and this will minister to the confidence with which not their own children only, but other youth also, will come to them in matters of graver import.

Ho, Maiden! At sixteen the boy feels he has come to man's estate and perceives, as he thinks, the wisdom of the fiat, "It is not good that man should be alone." He begins to look about for maidens. The antics of boys and girls at this age are often very trying to sedate and forgetful men and women. These children are entering a new experience, they are swimming in new waters, and they show their lack of experience. The boy struts, the girl poses; he cackles, she giggles. They talk inanities, they can converse for hours upon empty ideas. They are constantly smitten with new visions of graces and perfections in each other which never before could they discover. They want to stroll off together or in juxtaposition with other couples of their age. And if their training in conventionalities has been deficient, they are likely to subject the rules of conduct to severe strains.

Seen or Unseen. Of course there are all grades and degrees of this contact, more or less open, according as the individual boys and girls have received social training and as they have an innate sense of fitness and self-control. But either in public or in private, on exhibition or in confidential relations, the average sixteen-year-old thus begins his social life. If the parent or the teacher openly frowns upon this contact and either publicly or privately condemns it, he may see less of it, but he does not prevent it. It goes on more secretly but not less certainly. And, like the measles, it is worse when it strikes in.

Sympathy. The wise parent will sympathize with the callow social experience of his boy and girl. He will seek with all his power to continue the close, confidential relations which, let us hope, he has up to this time maintained. He will make himself companionable to his boy's friends of both sexes, and will guide more by indirect than by positive interference. It is a dangerous procedure to condemn or criticize to a boy the girl in whom he is becoming interested. She may be to you a fluffy-headed little fool, but to him she is an angel. He may get over it next month, or he may not; but if you use the knife too quickly and keenly, he will get through with you at once. Companionship, frank but favorable discussion of his friends, and assistance in his social plans, constitute your best course. Along with that, of course, both heretofore, now, and in the future, should go the

teaching of right social ideals, ideals which will be impressed quite as much by your conduct as by your precept.

Social Progress. As he grows toward the twenties, his social horizon broadens, and his tastes, under right influences, improve. He becomes more self-restrained in his own conduct, more discriminating in his choice of friends, ladies as well as gentlemen, and very likely in consequence presents a very sophisticated air. If other phases of his life—physical, intellectual, and spiritual—are in health and progressing as they should, they each have great influence upon his social activities.

Single Standard. Middle adolescence brings a call to the girl, as it does to the boy, to become more personally interested in the opposite sex. What has been said as to the social experience of the boy applies also to the experience of the girl. But there is something to be said, in addition, as to the girl's social attitude. We believe in the single standard of morality for men and women. Whatever the difference in their respective natures, impulses, and environments, there is no place for extenuation of social sins on the part of the young man more than of the young woman. Quite apart from the severe, often fatal physical retributions that frequently come upon either man or woman who is guilty of incontinence, there is in any case the inestimable loss of the finer qualities of mind and soul that comes through the indulgence of impurity in mind or act. The impure cannot see God.

Woman Pays. But while we hold man and woman equally to the claims of virtue, there is no use denying that under the unwritten laws of society and under the inescapable laws of sex, the woman receives the heavier penalties for transgression. And this is an added reason for fortifying the girl in the understanding and love of purity and propriety in social relations. Nor is her appreciation of social facts and her relation thereto to be in any spirit of resentment or with any sense of injustice. It is a high privilege, it may well seem the highest honor of all, to be made the chief repository of the virtue of the race, and to receive therefor, not the penalty of transgression but the glory and the joy of the reward that comes finally with beautiful motherhood.

Serving With God. Lift up before your daughter the glory of her womanhood and of her potential motherhood. What is

it to be the agent through whom God works His mighty miracle of reproducing life, of making in the image of God new beings whose substance is her own, and whose every fiber is knit with her heart? To be a mother is to serve within the temple of God. And how carefully, how prayerfully, how proudly, is that power which God puts within the girl-woman to be held in sacred care, to be used only according to His laws!

High Standard. Let the plain precepts of social life be made clear to your daughter, as also to your son. The loose social practices of modern society are not to be sanctioned by Christian parents nor by Christian young people. Our children, young men and young women, may be proud to carry the standard of social conduct high in their own behavior. Let these principles and rules be taught:

“Make your thoughts pure and holy, seeing life and the processes of life and of the reproduction of life as God made them and sees them.”

“Make your speech pure, discreet, and uplifting, being not afraid to face the facts of sex, but recognizing that frank discussions of the subject in promiscuous society may easily degenerate, especially among inexperienced youth, into undue familiarity between men and women.”

“Neither give caresses to men nor receive caresses from men. The first kiss that passes between a young man and a young woman should be the kiss of betrothal. Hand holding, embraces, cuddling, and other manifestations of endearment, are not for those who are not married nor engaged to be married.”

“Expect and invite chaperonage on all outings and rides, especially at night. It is by this means that society protects its youthful members either from injury or from evil report.” (As a matter of fact, the objection to the chaperon is as much or more the fault of the parent as of the child. Agreeable chaperonage is an art which parents and other older persons have great need to learn. It is perfectly natural that young people should resent and reject a chaperon who seems to be either a detective or a kill-joy. But, rightly instructed and provided with a chaperon who knows how to be a happy companion while yet maintaining the proprieties, our sons and daughters may be made proud of the relationship and the practice.)

"Learn the rules of social intercourse, and make yourself more and more the perfect hostess. Study to make your social gatherings instructive and uplifting as well as entertaining. Social life should present and develop, not our weaknesses and defects, but our best powers."

It is necessary that the youth, through all this period, be given the best possible opportunities to get the highest ideals. In this parents must give all they have; so must teachers. But above the powers of many parents and teachers to teach and inspire aright is the power of good literature. There is a very adequate literature upon social ideals and conduct, consisting both of books and pamphlets, written for young people. Naturally these are of varying degrees of excellence, and the parent will have to make selection. In the Appendix we give a suggestive list.

CHAPTER 30

When Love Appears

The Order of God. Parents must expect the coming of a time in the lives of their youthful children when the boy is especially attracted to girls and the girl is especially attracted to boys, and finally when the young man and the young woman select each other out of a crowd for personal attachment, love, courtship, and marriage. That is the order of God. It is not, in any of its phases, a thing to be laughed at or joked about or frowned upon or forbidden or neglected. Love, the love that eventuates in marriage, is the most important thing in the social life, the most far-reaching in its effects in time and eternity, the thing that makes either for happiness or for misery through all the rest of life. It needs to be informed and guided, but it cannot be suppressed.

Early Adolescent Love. The beginning of love is in early adolescence. As the age of understanding and the reception of the sex powers come upon the boy and the girl, the mind and the soul, as well as the body, are affected. The emotions are deeply wrought upon. The boy and the girl are coming into a new world, a world of romance. Each looks at the other with a new appreciation and new feelings. If the boy has had a right training, he senses now a new relation, a new attitude of men toward women. Woman is to him a new creature, clothed with the beauty and the glory almost of the angels. It is not a personal attachment to a particular woman that he feels, but a glow of wonder and admiration of the glory that envelops woman, all women, as with a garment of light. And likewise the girl who develops normally is keenly alive at this age to the influence of romance. She idealizes man, and glories in her imaginings of his knightly ways and deeds. In the case of both boy and girl, there may be individuals of the opposite sex in whom each sees more or less the fulfillment of their dreams; but generally there is no impelling urge in either to seek a mate. They are wrapped in a haze of romance.

The Romantic Experience. There is a definite purpose in this experience. It gives to both the boy-man and the girl-woman

an ennobling sense of the worth and the dignity and the glory that inhere in true manhood and womanhood. The ideals that may here be formed in the young man's mind concerning womanhood, and in the young woman's mind concerning manhood, are, through the years of impulse and stress that follow, a shield of their purity, a support of their virtue, an upbuilder of their nobility, an insurance of their right appreciation and treatment of each other. The romantic experience makes of the young man a protector of womanhood, and of the young woman a guardian of manhood.

Parental Sympathy. The parent must understand and sympathize with this state of mind and feeling. Unless he divines it, he will not know it. No young adolescent is capable of analyzing, much less of expressing, his feelings at this time. If he is laughed at and ridiculed or frowned upon for his chivalrous impulses, crude as they may often be, he will take care to conceal as much as he can from the one who treats him thus. Woe be to the parent for such a guilt. He is sowing the seed for an early harvest of trouble in the social life of his child. No; let parents be broad-minded and tolerant, sympathetic and helpful, putting aside their own prejudices, and showing all interest and coöperation in the social plans of their children.

Middle Adolescent Love. At about sixteen, when the powers of manhood or womanhood have been quite fully established in the individual, the urge of special attachments begins to be felt. Here is a delicate situation for the parents. They realize, or they ought to realize, that an attachment between a young man and a young woman at this age is most likely to result unhappily, even if it does not result in premature marriage, which it too often does. The judgment of the sixteen-year-old is not mature. His tastes are not fixed. Neither boy nor girl at that age can select a mate that is likely to suit either of them when they reach maturity. And by this premature indulgence in love, they injure themselves physically and emotionally, and deprive themselves of the sweetness of a slowly maturing love.

Study and Experiment. Yet it is proper for the young man and the young woman from sixteen to twenty to be consciously observing the traits of character, the abilities, and the accomplishments of their friends and acquaintances, measuring them

up for a suitable wife or husband. And in this they should have the benefit of a free and full confidence with their parents. This is a time of great concern to the parent, of solicitude and anxiety for their children in their social life. The attraction of their boy or their girl for wholly unsuitable types is often to parents a disappointment as well as a marvel. They cannot see how *their* child could pick such creatures for friends, and possibly more than friends. Hold steady, parents! It is not the mature judgment of your son and your daughter; but with their new-found independence, they think themselves quite capable of judging and selecting, and once they have felt a strong drawing toward some certain one it is of little use to oppose them directly. That is usually one of the surest ways of driving them headlong into an unfortunate affair of the heart. Keep as close to them in your sympathies and your life as you possibly can; pray for them; give counsel when they are open for it; but don't show contempt nor great opposition to their choice. Keep them busy with school and interesting work and your own companionship to the degree they will accept it. Pull at the oars—and pray for twenty to come quickly.

Perhaps not every parent has these anxious years. Perhaps some children are just perfect through this age; but we have seen very few such children, and we do not know how much we would bank on them for wisdom in their twenties. It is a part of normal development that in middle adolescence there appears this attraction of the sexes toward each other; and if this attraction is rightly guided and guarded, the youth through the experience receive a proper wisdom and a social skill that stand them in good stead in the later days of courtship. But during middle adolescence there should be no forming of close attachments.

Frankness. It is a good thing for parents to talk right out with their children, sensibly, on this question of selecting a wife or a husband. Don't scold, don't blame, don't threaten—get rid of all thought of such an attitude or position. Take it up as a matter of great moment, a matter which will deeply influence their careers and tell for success or failure, for happiness or for wretchedness, in all their after lives. Young people of sense like to have some one talk to them like men and women who can reason and think.

Father and Son. Says a father to his son, out working in the garden together: "Son, what is your idea of the kind of girl you'd like for a wife? Of course, you'll not be ready to marry for some years, but you ought to be thinking about the kind of girl you want to get."

"Well, dad," says John, "I have. I've thought a lot. I'll tell you one thing, I like a jolly girl. I don't want a corpse at a funeral for mine."

"All right," says father, with a cheerful face though with a sinking at his heart when he remembers John's fluffy-headed, rag-time specimen of a "jolly girl." "All right, you're right," he says; "good cheer and happiness are a big part of making a true home. What next?"

"Oh, I don't know," says John. "She ought to be good in music, have real musical ability, you know. If we got along together, I think she would have to be a good pianist and have a good voice."

"I think so, too," says father, with a real lightening of his heart when he remembers that John is getting training in music that will tend to lift him above jazz and street songs. "You want some one who can appreciate the same kind of music you do. What about your other aims in life? What education ought your wife to have?"

"Well, of course, you know," says John, "I intend to take the medical course. I guess my girl ought to like that sort of thing, oughtn't she? Be a physician or a nurse—what do you say?"

"That would be a good thing," replies father. "A nurse would be a good complement to a doctor, who usually doesn't know so very much about nursing. Though I should advise you, if you can make it, to take the nurses' course before you take the medical course. But anyway, a girl who is looking toward some medical line would have a very good qualification for a wife for you. Go on."

"Well, I like a stylish dresser," says John. "Nothing flippy, you know, but one who knows how to put on clothes. Though I guess," he adds with a touch of canniness, "I guess maybe if I had to pay for 'em all, I'd think twice about that."

"I reckon so," agrees father. "If I were you, I'd look for a girl who not only knows how to put on clothes, but how to make

them. It isn't every girl these days who is taught that or who wants to be taught that. You might look into that, if you know how."

"Well, I guess," says Son John. "That's all easy to do. Easy for a bright young fellow like me to know without appearing to be prying into state secrets. Fact is, I know two girls now that make their own clothes—one of 'em pretty good, and the other coming."

"And while you're about it," says father, "you might by your occult means also get knowledge of whether they are good cooks or not. You know, a doctor, especially if he is in general practice, sometimes has a pretty tough run of it; out on a hundred cases in an epidemic, comes home after forty-eight hours of sleepless service, catches a nap, and then asks for dinner—and maybe the bread is sour and the potatoes soggy and the butter half-worked and the pie dough."

"Oh, well, of course, she'd have to be a good cook," says John. Just a matter of course, you know, good cooks!

"Keep your eye out, son," advises father. "Good cooks don't grow on gooseberry bushes."

And if that talk hasn't helped mold John's opinion, then I miss my guess. Just so mother can talk to Big Sister.

Love Literature. At the same time, let parents ever seek to hold up the highest ideals of manhood and womanhood, in their own examples, in their conversation, and in the literature which their children read. It is inevitable, from this time on, that the young people shall be interested in love literature. Of this there are all kinds, from the cheapest, most trashy sort that sells in magazines of misleading name, and indeed in most of the current fiction of the day, to the very highest in sentiment and art of the great poets. No better cultivation of the sentiments of love through literature can be gotten than in such works as Holland's "Kathrina," Tennyson's "Enoch Arden" and "Maud," Longfellow's "Evangeline," and many other love poems of the great moral and literary artists. They will help to form high ideals. But the most vicious training they can receive is in reading the cheap and trashy love literature which fills the news stands to-day and which also lies in many books of our own and other periods.

CHAPTER 31

Religious Attitudes

Essentials of Religion. What are the essentials of religion? of spiritual life? Not the outward form of ceremonies and practices. Rather, they are the love of truth, the desire for right doing, for truth-telling, honesty, courage, energy, humility or modesty, fairness, generosity, and helpfulness. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. A refinement of these qualities brings in the love of beauty, the bent to study and to think, the passion to serve unselfishly.

Evidences of Spirituality. Find these elemental qualities in the adolescent boy or girl, in part or in whole, and you have the evidence of spiritual life, a life that for development and fruitage requires the understanding, sympathy, and active help of parents and teachers. In that development we shall wish to connect them with the church, for the church is intended as an agency for the fostering and the exercise of all the spiritual graces. But let us neither mistake the mere observance of the forms of church service as evidence of spiritual life, nor think that baptism and uniting with the church is the ultimate goal in the development of the spiritual life.

Unorthodox Signs. Sometimes the spiritual sense in the youth is exhibited in ways which may seem to us the very opposite of good religion. When a boy flames out in indignation against an unjust act, whether performed against himself or some other, it is a manifestation of his love of justice. Probably his judgment in the matter needs guiding, perhaps correcting, but his indignation does not need suppressing. When a girl begins to devote more time to personal embellishment, it is the evidence, not only of the social urge in her, but of an appreciation of beauty which may be personal but is nevertheless a part of spiritual perception. Her conception of beauty and adornment may be crude and need refinement; it may be overemphasized in one direction and so work against the grace of humility and require wise guidance, but it does not need to be condemned

and stifled. Many of the revolts of youth are an expression of an inner sense of ethical and spiritual values that speaks to them against petrified customs and practices which may have no good defense. The ability to perceive in the impatience and rebellion of youth the possible seeds of righteousness is one of the most precious qualities of parental leadership.

High Aspirations. But let us not dwell upon these negative manifestations. There is so much of positive evidence of the adolescents' longing and eagerness for spiritual life and guidance. They show their admiration for acts of bravery or self-denial or square dealing or heroic endeavor or unobtrusiveness. They respond to stories and accounts and their own viewing of good deeds. And in this expression of approval of high qualities, they show their desire to form their own lives upon such a model. These aspirations are the stirring in them of a good spirit—shall we not say of the Spirit of God? They are the drawings of the Father of all to bring these children to the highest ideal and experience in the building of character.

Emotional Power. In middle adolescence the emotional nature is strongly aroused. From fourteen to seventeen the boy is keenly alive to emotional appeals, if skillfully directed. His emotional nature at sixteen is in great evidence in social life. He loves, and his affection is easily turned toward anything attractive to his mind and heart. Now this love is not alone for girls; it is often very strongly exercised toward boy friends, of course with a different manifestation. It is often perceived in a deepening affection for his mother, and very many times it is the culmination of his hero worship exercised toward some older man to him most admirable. What teacher or leader of adolescent boys has not felt the strong emotional impulse of his young friends toward himself, sometimes manifested in almost embarrassing insistence upon accompanying him everywhere and all the time and hanging upon his every look and word?

Seeking to Worship. Now this exhibition of feeling, of emotion, of affection, is the seeking of an object to worship. In the boy's mind there is an idealizing of life, a growing perception of its beauty, its glory, and its great purposes. He forms in his mind ideals of what the perfect life is; and that he may make his ideals concrete, he seeks to embody them in the best person

or persons he knows. This is rightly called hero worship. It is a part of the boy's religion. And it is in no way pagan or sacrilegious.

The Indwelling Christ. It is the essence of the Christian religion that Jesus Christ shall dwell in men. The purpose of His dwelling in us is to perfect us in righteousness and grace. As we allow Him to do that, we become more nearly the perfection of manhood or womanhood. Should not that perfection be perceived by the younger members of our human family? Should they not delight in the excellencies they perceive in us? And if we ourselves are conscious of deficiencies, is not their trust and admiration a challenge to us to complete, through the grace of Christ, the image of God in ourselves? That very perception of our need, that very effort to become perfect in Christ for the sake of our children, will insure in us the humility and the sanity which will enable us to guide the younger ones into a knowledge of God.

Girl More Emotional. The religious problems of the adolescent girl are in general no different from those of the boy. The young woman, however, is generally more inclined to emotional impulse and less to intellectual questioning on the subject of religion than is the young man. There are, of course, exceptions on both sides to this rule. But it will usually be found that the religious problems of the young woman in middle adolescence are connected very closely with her social experiences with either women or young men. In other words, her emotional nature is predominant at this time; and since it finds outlet in social life and also, if circumstances are favorable, in religious life, the two are likely to be interrelated.

Mass Influence. Mass movements are the rule: one girl or a group of girls influences another either toward or away from religious profession and expression, whether it is a question of testimony in social meeting or the more momentous one of baptism and joining the church. Girls into whose inner confidence the religious worker has penetrated, will frequently reveal that they are greatly influenced in their religious attitude by their solicitude for some young man in whom they are interested, or by his conduct. These things are true also of young men in their

religious experience; but other factors are more in evidence in their cases.

Social Help. It follows that a greater leverage comes into the girl's religious experience through influencing her social life and satisfactorily solving her social problems. The influence works both ways: a correct social program favorably influences her religious life, and the influence of spiritual elements in her life is a safeguard and a guide to her social experience. To center her impulses of love in great part upon God as her Father and Christ as her Saviour and Friend, is to direct aright the flood of emotion which surges through her at this period, and to help to stabilize her whole life.

Moral Independence. But there should also be a conscious effort on the part of parents and teachers to develop independence of action, to bring the girl to determine that she can and will stand for what is right rather than wait for others to move with her or before her. Such determination, indeed, is a vital element in leadership. By your own example, and then by your teaching, lead your daughter to feel that she can be a standard bearer for Christ, leading rather than flocking.

CHAPTER 32

Spiritual Leadership

Christian Education. There is in adolescents, as we have seen, a strong urge toward spiritual experience, manifest in seeking after beauty, purity, and truth, in admiration of qualities of courage, modesty, honesty, self-denial, and heroic effort, and in the conscious effort to attain in their own lives to the ideals they perceive in others. There is needed now the fostering of these ideals by parents and leaders, and the teaching of these youthful men and women how, by strong and persistent endeavor, to fix in themselves the habits of righteousness. For complete success there is necessary the revelation to them of support and strength which God is ever waiting to give. There is possible now a partial revelation of the mystery of righteousness and the indwelling in them of the perfect Son of God. But such instruction should be undertaken with the clear understanding that the purpose is not merely to fasten upon them the mark and the mold of the church, but rather to interpret clearly to them the relation of God as a helper and Saviour in their everyday aspirations and problems. That will be, indeed, to make them Christians in the broadest and truest sense, and not mere devotees of a creed.

Happy Home. How shall this be done? First, by the making of a home environment that is Christian—happy, courageous, helpful, not gloomy, desponding, and critical.

Ideal Examples. Second, by holding before them always, in story and in reading, examples of noble characters, men and women who have been brave, undaunted, cheerful, self-sacrificing, and devoted to the helping of humanity. The reading has much to do with this. Bible study directed to a broad appreciation of the characters therein and to the inculcation of virtues, is of primary value. Besides this, the study of heroes in every worthy field, and particularly in those lines which aim to benefit humanity, is of the same character. The failure to select and direct the reading and thinking of the children to such ends is largely responsible for the failure of the ideals of many adolescents.

Emotional Experience. Third, there is an emotional experience which we associate with what we call Christian conversion. The emotions are strongly to the fore in the adolescent. He can be readily wrought upon by skilled agents to feel pathos, anger, pity, scorn, love, or hatred. And without the intervention of human agents he finds these emotions playing in his soul from the influence of events with which he is connected. Love in new intensity is awakening in him, and it is legitimate and indeed necessary to fix that love upon the highest objects.

Well-Balanced Evangelism. He is to be led to love Jesus with all the intensity of his nature. In this the agency of the gospel minister or evangelist is natural, for it is the work of the evangelist so to present Christ as to make men love Him. There are, of course, all kinds of preachers and many styles of evangelism. Some are extreme. The intelligent and well-balanced gospel worker will not depend upon emotionalism alone for his results, but will seek judiciously to combine reason and judgment with emotion in his presentation of the gospel. Young people should not be swept off their feet by emotional appeals; yet the element of emotion cannot be omitted, for while we are guided and checked by our judgments, we are moved by our emotions. Let it be understood that emotion in itself is no complete formula for Christian experience, nor will it sustain Christian life. The experience of the church revival or the camp meeting must stand upon an experience of the youth with solid Christian virtues and ideals in the home and in social life.

A Sound Foundation. Upon parents, then, rests the responsibility of living before their children the life that illustrates courage, good cheer, patience, fairness, benevolence, broad vision, and all the other Christian graces, and of definitely and systematically teaching to their children, through Bible study and other reading, and through their own statement and enforcement of right principles, the truths of Christianity. Upon such a foundation we may expect that the spiritual life and experience of the young will be built into the solid characters of servants of God and of humanity. That is success in spiritual life.

Church Responsibility. But the spiritual leadership of the youth goes also beyond the home, for the adolescent has become consciously a part of society, and he seeks his great ideals in the

men and women who constitute the leadership of whatever group he chooses. In his spiritual aspirations he looks naturally to the leaders in the church. Among them he will find in great part his ideals, his heroes. But many potential heroes and religious leaders fail because they have not the right mind and the youthful viewpoint. Some maxims may be of help to parents and other friends.

Love, Not Fear. Have a religion of love, not of fear. It is a lamentable fact that a great many church people are too somber in their religious experience ever to attract the young. They are so afraid the devil will get them, that they do not know whether the Lord has them or not. They go about with "Don'ts" and "Thou mustn'ts" plastered all over their features. You have to be a joyous, decided sort of person to get the confidence of the young.

Friend of Sinners. Be unshockable. Take anything a young person will tell you without the flicker of an eyelash. Don't be a prude, don't be a prig, don't be a Pharisee. If you get some revelations that astonish you, don't show it. Be sympathetic. Be sure of the understanding and sympathy and love of God for poor, foolish, erring children like your friend and yourself. If you have never been a sinner, or if you have been and do not know it, you are not able to be the confidant and the friend of adolescents, beginning to experiment in life. They will not pour their souls into horrified ears.

Living Epistles. Be living epistles, not phonographs, of morality. Don't be so eager to pour platitudes into aching hearts or merry minds that you dump them on the ground. Be chary about giving advice unless you are asked for it; often what the young want is simply to share their secrets with some one who understands and will be silent. But be like God, who hears and sees us as we are, but still sends down His sunshine and His rain and makes the earth bring forth food for the evil as well as the good, and so proves Himself our Father.

Story-Telling. Be a doer more than a talker. It's good if you have or will develop the gift of story-telling—though, you understand, adolescent story-telling is distinct from childhood story-telling. But what the adolescent admires is the man and the woman who can do things he likes and do them better. Be a

hiker, a swimmer, a camp crafter, a cook, a carpenter—something or other, and the more the better. Make your hands work and your lips smile and your voice sing, and you will get the youth.

Nature Study. Be a nature student; not a faddist, but a real student. Love the outdoors. Come to know it intimately, so you can show its secrets and reveal its wonders and revel in its delights. And then, oh, what a world you will have to take your young friends into! There you may come to know God. There you may walk with Him in the garden, hear His voice, see His face, commune with His heart, and pass it all on to your boys and girls. "The groves were God's first temples," and still to-day to the reverent heart they are dearer and truer than any structures reared by man's hands.

Close to God and Humanity. Go deep into the experience of the human heart. In your religion be not a dogmatist, who knows religion only as he has been taught the doctrines of his church. Know God in the experiences of your own life, from your study of His holy word and your communion with Him. You will thus find a broader sympathy and a truer understanding than any theological course could ever give you. And through this experience, however it may or may not square with creeds, you shall lead your children into the knowledge of truth.

SECTION IX
THE HEALTH FOUNDATION

(197)



TESTING TIME

"With prayerful hope we watch to see how they carry the new responsibility that, as budding men and women, they must needs have placed upon them."—*Page 199.*

CHAPTER 33

The Health Program

Wise as a Serpent. If there is anything the adolescent boy and girl do not want to hear about, it is their health. Life seems so rosy and the outlook so bright and so sure that it is very difficult to impress these youngsters with the thought that anything they do now will bring bad results in some far-distant time. So we must be very subtle in our health encouragement, and the health-building way must be made as nearly as possible the natural, matter-of-course way. The idea of self-denial and restriction must not be made dominant. There are times when we may discuss these matters thoughtfully and carefully with our children, but there will be very little allusion to them in connection with the daily routine, and of course nothing that would seem like nagging. Mother's insistence on an extra wrap or more food may become a byword in a family where mother's anxiety and solicitude come to be the predominant thing in her personality, and she loses much of the influence she might have had if her care had been less apparent.

Reaping Time. After all, the time of adolescence is a sort of reaping time. The sowing has been done through the previous years, and as John and Mary come to the age of accountability they must needs be somewhat on their own responsibility as regards the details of their daily life. This is not to say that they are not to acquiesce in the usual home program and abide by accepted rules for home procedure. Nevertheless, we cannot stand over them as we once did and see that they eat each serving of food in the proper way, that they go to bed just on the dot, or that they always wear just the amount of clothes we feel they need for warmth. It is with anxiety almost akin to pain that we watch for the fruition of years of what we try to think has been training. With prayerful hope we watch to see how they carry the new responsibility that, as budding men and women, they must needs have placed upon them. But of this anxious thought these youngsters must not be made unduly aware. In this case we reach our ends best while making little apparent effort to attain them.

Almost Equals. One thing we parents must consider about these adolescents of ours is that they are now men and women, even though novices, and our attitude toward them must change in great measure. We must meet them now as friends, as man to man and woman to woman. Our attitude must be one of courteous relationship and respect, while we ever maintain that dignity and poise that commands from our children proper deference. Even though there may be stern reproof when that is fitting, yet our day-by-day relation to them will be much the same as that between any group of friends, and by the politeness, courtesy, and attractive personality we offer, we tend to receive the same in return. In this way we may retain a spirit of friendship with our children that will greatly strengthen our influence over them and our power to do them good.

Attractive Menus. When it comes to the food question, we are very desirous that Mary and John shall eat the things that will strengthen their growing bodies and give them the greatest chance for normal development. We want them to have food that will not clog their systems, but that will keep their bodies sweet and clean and wholesome. But the way to accomplish this is by artistry in cooking and menu planning, and by intelligence rightly used as to the proper arrangement of meals from the health standpoint. Dishes that we want John and Mary to eat must be made attractive; and if there is ever a time in her experience when a mother should devote herself to the making of delightful meals for her family, it is when her children are adolescents.

Plenty of Food. In other books of this series we have gone quite carefully into the question of the planning of meals, and the principles there given apply to the adolescent and the adult as well as to the younger children. There is this to be said, however, about the adolescent,—he needs a great deal of food. The boy usually gets it; and you are sometimes appalled at the amount he eats. Of course he eats more than father does—and he should. If father isn't eating less than his adolescent boy, there is probably something wrong with father's diet. Mary isn't so likely to get the food she needs. Girls have gotten the idea somehow that daintiness has to do with eating a small amount of food, that there is something a bit common and coarse

about a real appetite; and this, coupled with the fear of growing too fat, has led many of our girls into a food program that means malnutrition and weakened nerves, and aggravates defectiveness of the glandular system. Even tuberculosis may be laid at the door of a deficient food supply. This dread disease finds a very fertile field in the undernourished adolescent maiden. So a food program of restriction is greatly to be questioned.

Bulky Foods. Concentrated foods, like bread, macaroni, potatoes, bananas, puddings, pie, cake, etc., are good, but such foods need to have their concentration balanced or diluted, we might say, by lighter things, like milk, fruits, salads, and leafy vegetables. This not only helps to form a bulk that can be handled more easily by the digestive tract, but also supplies vital elements and building material which keep the body clean and in a good state of repair. So in all meals these vital foods must be served in a way that will appeal. For breakfast, instead of always having a preponderance of cereal in the form of mush (good though such foods are), let there be an appealing fruit dish as the center of the meal, around which the cereal food may revolve and with which the cereal food is eaten.

Fruits. All fresh fruits in season should have a very conspicuous place at the breakfast table, and the boys and girls are bound to choose the fruit even though it crowds out some of the cereal foods, which may be a good thing. Fruit should not be used simply as a relish, but should often be the main dish, with which sufficient of the cereal or starchy food, whatever it may be, may be eaten to make the meal substantial and to satisfy the appetite. Stewed, canned, and dried fruits may always be used in addition to fresh fruits or when fresh fruits cannot be obtained. Attractive tomato dishes may help out the fruit value: macaroni with tomato, creamed tomatoes on toast, breaded tomatoes, stewed tomatoes, fresh tomatoes. When mush is served, make it pleasing by cooking dates or raisins with it, thus adding more fruit value and lessening the need for artificial sugar. A breakfast in which mush is served may be nicely balanced by the addition of a large dish of apple sauce or other stewed fruit. Such fruits added directly to the cereal dish may make the cereal much more enjoyable.

Variety and Balance. Remember that cereal does not always need to be served as mush. Hot toast, muffins, rolls, and the more chewy things are often better for teeth and digestion than the soft foods. To eat cereal with cereal, as, for instance, eating toast with mush, is a one-sided affair. There are any number of ways whereby the addition of fruit may crowd out the excessive starch and make the meal much more adequate for growing needs. Then these adolescents need plenty of protein food, and mother must plan to introduce milk into their diet whenever possible, cooking it in their food, putting it in their desserts, using the concentration of canned milks in their soups, and in other ways. If father and mother both drink their glass of milk (and it is the skimmed milk that is most important), John and Mary will be more likely to drink theirs. Milk should be introduced into the cooking whenever possible, and eggs may be used to help out the protein value.

As to Fat. At other meals, later in the day, the effort must ever be made to serve an abundance of fruit, salads, and vegetables prepared in the most attractive way. The great danger in the preparation of vegetables is that too much free fat may be added. An excess of concentrated fat always tends to unbalance the diet, and because it is digested and utilized in the body with more difficulty than the other foods, it may clog the system. These youngsters need fat, but it would better be supplied to them in the form of nuts, olives, and cream than in the form of butter and oils. The use in salads of such things as nuts, olives, avocados, raisins, cottage cheese, pineapple, etc., will tend to lessen the need for excess of oily dressings.

Unspoiled Appetite. The plan should never be to add much of any fatty seasoning to cooked vegetables. Most vegetables are quite as good without any extra fat at all if they are cooked so as to conserve the natural flavor. The use of milk and eggs in connection with the preparation of vegetables is an advantage because of the extra protein thus supplied. However, this must not be overdone, else it becomes tiresome; and there is nothing nicer than vegetables served in their natural form. A good cook who is interested in so doing can embody in her cooking the principles we are attempting to give, and serve an adequate, well-balanced meal, and yet have it attractive enough to

appeal to any hungry adolescent boy or girl. When the meal is planned to furnish, first, a goodly supply of vegetables or fruit, second, an ample amount of milk protein, the boys and girls should then have what their appetite calls for in the way of good, wholesome, substantial food. There are many wholesome desserts that should be added. Even pie and cake may take their turn, provided they are made wholesome by being arranged in the meal in their proper relation, taking the place of other concentrated food rather than of the necessary milk, vegetables, or fruit. Fruit juices, lemonade, orange juice, etc., should always be allowed children as freely as is practicable. The boy or girl who eats quantities of fruit and loves orange juice and drinks it freely can get along, it seems, with less milk. And the adolescent boy who eats heartily of the general diet, including legumes, vegetables, and fruits, will keep husky and hearty with a quantity of milk that would be entirely inadequate for his sister who is unable to take care of so large an amount of total food. It is impossible to make rigid rules; but more fruit, more attractive vegetable dishes, less fat cooked in food, and milk protein whenever possible, will tend to give the adolescent boy or girl in proper balance the food that is needed.

Plenty of Sleep. But sufficient food is not the only thing that is necessary. These boys and girls need enough rest, which is usually more than they get. There is nothing quite so important as plenty of sleep, and father and mother will do well to adjust the home program so that the evening meal is early, say, at five or five-thirty o'clock, thus lengthening the evening at the end that does not interfere with hours of sleep. In this way an early bedtime is made easier than if the meal is late and the evening is gone before it is over and the dishes out of the way. This early evening should be the happiest time in the day. The cares of the day should be put resolutely aside, and father may ideally spend this time with the young folks, joining with them in something of interest and pleasure. On such a program it will be easy to encourage an early bedtime. But if the home is a cold, bare place so far as sociability is concerned, the boys and girls are sure to seek elsewhere for enjoyment, and in such case nine or nine-thirty seems to them far too early to find their way home and to bed.

Early Rising. There is something very inspirational about early rising. If the entire family is up and astir so that there is time to enjoy the glow of the early morning, and to coöperate without nerve tension in the morning duties, it will be easier to make the bedtime correspond with the early rising. It seems like bedtime sooner when you begin the day early in the morning.

School Demands. And then there are all those things that are expected of our youth these days, often far more than that to which their nervous systems are equal. However, we urge them on, and their nerves are often greatly overtaxed by the endless struggle to keep abreast of their fellows and to accomplish that which is asked of them. Again we would urge, as we have before, that hours actually spent in school should be sufficient length of time for mental drill and exercise. Much more than this tends to a lack of balance between physical and mental development. Home from school should mean freedom from nervous strain, with some time for relaxation, for interesting home duties and pleasurable recreation. We may need to compromise and, of course, Mary must get in her piano practice, or, perhaps, John his violin; but much notebook work at home, many problems in algebra and geometry, essays to be written after school hours and on into the night, mean far too great a strain. Some rearrangement often needs to be made. As nearly as possible, John and Mary should get their school work done during schooltime.

Recreational Program. A proper recreational program is of great importance, and for this to be the greatest success it must be a family program. Under normal conditions of companionship, there is no one the children would rather play with and have a good time with than father and mother; and the parent who lets his work crowd out all time that he might spend with his boys and girls is robbing his children of what is their due, and himself of the greatest opportunity for happiness and growth. A father, when asked to go one Sunday on a pleasure trip with his men friends, replied, "Oh, I couldn't get away from my children on Sunday. It is the only day I have with them; and they demand every minute of my time on that day. I couldn't get away from their hands; their very fingers hold me." So, whether it be Sunday or whatever day, there must be some time when the appeal of children's hands and the longing of the ado-

lescent's heart for understanding companionship are answered by the parents' whole-hearted presence with them in their interests and activities.

Join in Sports. Swimming, boating, hiking, climbing, gardening, picnicking, field nature study, outdoor games, winter sports, skating, whatever, there is always something that can and should be enjoyed by the whole family together. It will do mother good to get out in the snow and play fox and geese or any of the other outdoor games that bring added health and vigor to those who participate. There will, of course, also be times when the boys and girls will be off and away with their fellows; but the habit of recreational association with father and mother makes the idea of proper chaperonage a most natural and happy one.

Bathing. Daily bathing is important; and the sense of freshness, trimness, and self-respect that comes with the frequent bath will appeal to the adolescent if this plan is encouraged. The boy or the girl who begins the day with a bath has a look that can never be acquired by even the most careful face-and-hands ablutions. And for a rosy complexion and sparkling eyes and a feeling of being equal to anything, there is nothing like a cold bath. This does not mean, necessarily, a heroic jump into a cold tub—though it may mean this, and with good results if one trains himself to it. But it does mean that the short, piping hot, cleansing bath should be followed by a brisk splashing in cold water, thorough enough to take the heat out of the skin and leave it cool but glowing. Every member of the family, from Baby Sue to dad himself, should make a habit of this kind of bath.

Good Cheer. Then there is no more important part of the health program than the atmosphere of love, confidence, deference, and respect that should pervade every home. Sympathetic understanding, helpfulness, careful abiding by the golden rule, will make any home a paradise and insure its members a degree of health obtainable in no other way.

CHAPTER 34

Dress

Now John. The question of dress will not be much of a problem for John. Even though he insists on sporty socks, and flaming neckties, and the latest style in trousers, shoes, and hair cuts, yet there is nothing in these to cause us undue anxiety, and it will usually be fairly easy to influence him toward a degree of conservatism. He will enter the adolescent period caring little more how he looks than when he was eight or ten—he will still need watching as to finger nails and a little insistence as to the number of his baths; and whether or not he wears a necktie at all will be a small matter. But before many months have passed, John will begin to take an interest in how he looks, and we shall find him some day studying the crease in his trousers and carefully adjusting in his coat pocket a silk handkerchief some one gave him for his birthday. Yes, John at last takes an interest in his clothes; and we are glad he does. Let us hope he takes enough interest in developing a stalwart figure not to squeeze his “in-nards” and take the grip out of his abdominal muscles by pulling himself up in a tight belt. A belt, if worn at all, should rest upon the upper edge of the hip bones, and should not make a depression on the front abdominal wall.

Soon we find him with his father’s razor, beginning to rid his chin of the fuzz that has begun to interest him, and we are happy to see that he frets enough about a crop of pimples appearing on his face to omit a little of his dessert and to eat a few of the green vegetables he has always disdained. Yes, we are very thankful that John cares a little about his appearance. It is a relief; and if he tends a bit toward the extreme, it amuses more than worries us.

Mary Primps. But Mary! Almost before we realize it, she appears in imitation of her big sister, or perhaps of her mother, in gowns that barely cover her nakedness, in high-heeled shoes that prop her up like stilts, her natural complexion and color obscured by powder and rouge, her eyebrows plucked, and her hair dressed in the latest style. Oh yes, Mary is sophisticated even at this early age, and somehow has learned the art of dis-

playing physical charm in a way that may lead not only herself but many Johns into bypaths and pitfalls planned only by the enemy of all good. Yet Mary's elders seem absolutely helpless before this, as evidenced by the fact that Mary continues to dress this way in spite of all that we can do or say. Wherever she is, whoever she is—daughter of priest, prelate, or people—she becomes one of the countless number of daughters going their own way so far as dress is concerned, while we fathers and mothers look helplessly on.

Always Was So. The first reason for this is that Mary has always dressed so. At five it was the same—arms, legs, and neck bare. At eight and ten—still only enough dress barely to cover the trunk. This kind of near-dress we have come to consider good for Mary—a sort of continuous sun bath, and the brown legs and arms simply evidence health. Yes, true; tanned skin lends resistance to body tissues, but nevertheless it seems that in this we have sacrificed something in the way of a foundation for moral health. It is hard to make Mary realize that because she is older to-day than she was yesterday, she must lengthen her sleeves and skirts, and wear more clothes. And so, because we were unwise in dressing Mary before she reached her teens, we find it well-nigh impossible to influence her to dress as she should afterwards.

Style Rules. The second reason is that it is the style. The girls all dress the same way, and Mary doesn't want to be different from the rest. All the pretty new clothes she sees on her girl friends and schoolmates, in pictures, and in shop windows are made that way, and everything else looks old-fashioned. Mary's inherent desire to be attractive leads her to almost any length to obtain the desired result, and unless she has been taught, or can be helped to see, wherein real beauty lies and how to make herself truly beautiful, mere rules and restrictions suddenly imposed because she has reached the age of thirteen or fourteen will do little good.

Beauty Culture. If Mary can be interested in making her face, skin, and figure as nearly perfect as possible for them to be by proper diet, sleep, bathing, and exercise, her standard of personal beauty will be raised, and she will care much less for that prettiness which is acquired simply by artifice. Anything

that will lessen her chances for perfect health and natural loveliness of body and spirit will come to have little attraction for her. She will tend to see that good taste and simplicity go hand in hand with beauty in dress, and that anything about her garments that attracts the observer's eye to her clothes instead of to herself and to her personality is to the cultured mind incorrect, to say nothing of moral or religious principle.

Much Improved. The question of dressing from the standpoint of health is a very different one than it was even ten years ago. No longer is the adolescent girl tempted to put on corsets; no longer does she carry petticoats suspended from the hips; no longer does she wear numerous tight bands about her waist, interfering with her breathing; no longer is her body hampered by an excess of clothing. Nevertheless, there are a few things that Mary should know about dressing for health.

No Constriction. Our properly instructed daughter will realize the importance of correct posture and of vigorous development of her trunk muscles, and she will take pains to avoid bands of any kind about her waist. Even an apparently insignificant band may interfere with the full expansion of the waistline that should take place during every respiration, and such interference will in time tend to spoil the beautiful symmetry of the abdominal line, which should taper downward from a full, round waist. At the waistline there should be no depression or "ditch," as we have so often seen in girls or women who have habitually worn skirt bands. So the girl interested in the health and grace of her body will have every garment, however light in weight, suspended from the shoulders. There will be no garment or band anywhere tight enough to leave its impression on the body, any more than there should be on the three-year-old child when she is stripped of her tiny garments at bedtime.

Muscular Development. Another thing our girls should know is that any garment, girdle, or athletic support which acts as a crutch for the abdominal muscles is doing for them what a splint or a sling would do to the muscles of the arm, and that the muscles of the trunk must be trained to stand "on their own," and thus do the work for which they were designed—that of holding the body in proper position and poise. Girls who are stout will be tempted, of course, more than the slender ones, to

put on something to hold in their "stomachs" and hips; but these girls can be made to understand that their muscles are supposed to do this, and that if by exercise and thought they train the muscles of the abdomen and back, they will by so doing lessen their tendency to excessive fat. All-round muscular development for every girl should be the ideal, and the measures taken to accomplish this will insure added health of every organ, and increase the grace and beauty of body line.

Real Shoes. The girl who has the proper vision of health and beauty will see only ugliness in a shoe that tilts her body forward and up. The heels, with their jarring bump, interfere not only with ease and grace in walking, but with proper body poise. She will see no beauty in a shoe that pinches or by its shape interferes with strong, normal toe tread. There are so many attractive shoe models in the broad-toed, flat-heeled types that it should be an easy matter to provide Mary with shoes that look well and at the same time insure health of foot and grace in walking. A foot that is not cramped and can exercise itself properly in walking is not likely to develop broken arches, to say nothing of corns and ingrowing toenails in all their ugliness.

Well Distributed. Just as bare knees, with heavy caps, mittens, and sweaters, are an incongruous combination in the younger children, so are chiffon hose and winter coats and furs in the older ones. If the weather is cold enough for heavy clothing on any part of the body, it is too cold for ankles to be clad only in sheer silk hose. So there should be planned for every daughter a method of dressing that will allow an even distribution of clothing, and protect those parts of the body which are at the greatest distance from the vital organs.

Good Enough to Forget. And since we cannot eliminate Mary's desire for attractiveness and pretty clothes (and would not if we could), we must plan her garments, in so far as we can, so that they will be neat and attractive, and so that she will feel well and appropriately dressed. There is no greater abetter of self-consciousness than the feeling that one's clothes are not just as they should be, and one of the greatest aids to self-forgetfulness is the feeling that one's dress is correct. Let the dress be right, then it can easily be forgotten. Let an adolescent, whether boy or girl, feel dissatisfied with his clothes, and it will

be well-nigh impossible to help him overcome his greatest mental handicaps,—self-consciousness, introspection, and inferiority sense. Let him feel that his garments are neat and becoming, that they compare favorably with the clothes of other boys and girls around him, and we have done much to give him a most helpful feeling of dignity and self-respect.

Virtue Casts Out Sin. Mary should feel that while her dress may be less conspicuous, and often less expensive, than that of the other girls, it is perhaps more refined, in better taste, more modest, and more appropriate, and that because of this, she tends to look better in her dress than many of the other girls do in theirs. There should be nothing about Mary's dress to make her, even subconsciously, belittle herself, her principles of living, or her religious standards. If parents would remember this, instead of harping on the sin of vanity and continually telling their daughters that it is wrong to wear this and that, I feel sure that there would be far less of vain and immodest dressing among those whose profession is supposed to be just the opposite. When our girls learn that the beautiful gown is the one that is modest and appropriate, the one that is in keeping with the occasion of its being worn and with the standards of the wearer, that always the thing that is the most beautiful is that which best serves the purpose for which it is designed, then they will appreciate real values in dress as well as in other things of life. It will be easier then for them to understand that as a girl dresses, so is she, or at least so she is understood to be by those who gaze as she passes and by those with whom she associates. They will realize that what people see as they look upon us, determines to a very great extent what our influence will be, and that the atmosphere about us, whether helpful or otherwise, depends in no small degree upon what we wear. Education and training in dress, as well as in all else, should be positive, not continually negative. We must ever remember that the "do's" accomplish infinitely more than the "don'ts."

CHAPTER 35

Some Practical Problems

Damaged Skin. One of the most distressing problems to both the adolescent and his family is acne, or pimples. Because of the strain of growth and development, as discussed in previous chapters, the demand made upon vital force is often a little greater than the supply, and the vigor and tone of body tissues may not be quite up to par. This often shows in the condition of the skin. Because of lack of tone, the oil normally secreted in the sebaceous glands is not vigorously extruded, but tends to stagnate in the tiny gland ducts, which, because of this stagnation, relax the more, become still larger, and fill up with more oil. The pores, as we call them, enlarge, the oil retention increases, the tiny points of oil gather dust, and blackheads result. But worse than this, the lowered tone of the skin gives an advantage to the ever-present germ. As the result of germ activity, inflammation is set up around the retained oily secretion, and the red, sore pimple is formed. Evacuation of its bit of pus relieves the situation, and the pimple disappears.

Treatment. There are two methods of treatment. One is to improve the general tissue tone and skin activity, the other is to maintain such a state of cleanliness that there may be the least possible number of germs there to carry on their nefarious work. It is well to remember that pimples are an indication of a general body deficiency, and that mere local treatment to the affected areas cannot be expected to give the best results. By far the most important way of improving the skin condition is by the systemic route. A general hygienic program is a first essential, and pimples may be a blessing to any boy or girl if they lead to a regulation of daily life along the lines of health. Three things that can be depended upon to accomplish much are cold water, sunshine, and work,—cold water drinking, cold baths, sun baths, and hard work daily to the point of perspiration. Even the facial shampoos we shall talk about later are most beneficial when cold water is used. A thorough cold bath taken daily will invigorate the skin, stimulate the circulation,

and tend to speed up the body's sluggish activity. The rays of the sun have a definite curative value. Mary and John would better have a brown complexion than a pimply one. And the one who "eats his bread by the sweat of his face" is troubled the less with pimples.

Right Food. The right food is of course important. This will mean fruit for breakfast, fruit or raw vegetables or both for lunch or supper, and a free amount of vegetables both raw and cooked for dinner. It will mean plenty of milk, in some cases buttermilk having an advantage over sweet milk. It will mean enough whole-wheat bread, potato, wholesome sweets, and other substantials to satisfy the appetite, but in most cases will mean a much less amount of concentrated fats and rich foods. Butter will be used sparingly, and cream will take its place for those who need to gain in weight. It will mean the minimum amount of fatty seasonings in vegetables and oily dressings in salads. It will mean the use of any and all good foods in their proper combination and place, but will involve a careful study of the food question, that the principles of correct nutrition may be understood and followed. See chapter 33. It will mean the doing of everything that can possibly be done to improve the general health. And in addition to all this, perhaps there will be needed an investigation into the condition of the glandular system, with some glandular feeding.

Facial Treatment. Then as to cleanliness and local treatment. Any treatment designed to cleanse the skin should be such as to have a tonic effect; so if the face can be thoroughly cleansed with cold water, there is a double advantage. With a mild soap that lathers well, and fresh clean wash cloth, a good suds may be obtained even when the water is cold. Dentists tell us that no person can brush his teeth clean in less than five minutes by the clock. In that case, I fear few persons have clean teeth; but at any rate, if it takes five minutes to clean the teeth properly, it certainly takes as long or longer to clean the face. Sufficient time should be taken to lather the face thoroughly, to massage the lather well into the skin with finger tips or wash cloth, and to rinse the face well with plenty of clean cold water, so that the soapy solution will be entirely removed. The skin should then be thoroughly dried with a clean, not too rough, towel, and

patted and rubbed until it has a dry, smooth, velvety feel. Care must be taken that this treatment is not too harsh. The skin of the face should have a comfortable glow, but should not sting or smart. There is a difference in skins. Some will stand more vigorous treatment than others, but in any case the cleansing treatment should be thorough.

Lotions. In some cases it is well to use some local application at night after the evening cleansing. With the oily skin that so often goes with acne, a preparation such as *calomin lotion* is agreeable and helpful, and may be used at any time. As an evening treatment, after the face is washed, before the calomin is applied, compresses of boric solution or witch-hazel may be applied for fifteen to twenty minutes with benefit. Cold cream may be used if the skin seems irritated after washing.

Sick Headaches. Sick headache makes its first appearance during the adolescent period, and is more common in girls than in boys. It often runs in families, and usually there will have been one of the parents or some one in the parents' families who has been so afflicted. And it is an affliction indeed, one that does not pass, as do pimples, with the period of adolescence, but continues on through life, lessening the individual's efficiency, undermining the nervous system, even spoiling the disposition, and causing much unhappiness. Sick headaches are almost always a manifestation of imbalance between the endocrine glands and a resulting inadequacy of the nervous system. These endocrine glands are ever behind in their effort to accomplish a full maturity, and this immature state throws an undue strain upon the nervous system in its effort to control all body activities. The relation between tension and rest is disturbed. See chapter 7. And every so often in the great need for adjustment there comes a crisis when something must happen to restore the normal balance. Then in the sick headache that follows, there comes the relaxation and restoration that could not be obtained in the normal way. The attack once over, there is relief and a more normal condition than before, but gradually under the same conditions of strain the tension grows, even though not realized by the individual until another attack is necessary to break it. Strange as it may seem, the more acute and severe the attack, the more absolute the relief following it. And so this imbalance

tends to continue on throughout the entire glandularly active period until middle life, when the glands again return to the more or less inactive state. At this time the headaches usually cease.

Treatment. What is to be done when it is evident that the daughter (or the son) is to be subject to such instability of the nervous system? First, build up her body strength by the right kind of health program, and adjust life's strain to the ability of her nervous system to cope with it. A carefully planned regimen which will allow her nervous system to develop normally will tend gradually to permit of greater strain, until finally she may grow up or mature to the point where she is equal in her nervous and glandular systems to meeting life as she finds it. It is largely a matter of full and complete maturity, and the men and the women who through their mature years are sufferers from sick headaches, or migraine, are those who in this respect have not reached the fullest maturity. In this we have another example of what we have spoken of before as adolescent hang-overs. A careful perusing of previous chapters will give an idea as to some of the principles and plans to be followed in working out such a health-building program.

Horrid Progeny. The writer is persuaded that many of the various attacks or spells to which an individual may be subject are the result of this same imbalance between the nervous and the glandular system. This lack of balance may affect the emotional life, and be the factor in Mary's recurring attacks of hysteria and temperament. It may have to do with John's moodiness. It may manifest itself as attacks of hay fever or even as asthma,—there, of course, being oftentimes other causes for these latter two. It may be responsible in its extreme phase for the specter, epilepsy, which occasionally makes its first appearance during adolescence. It may be the cause of attacks of indigestion, heart palpitation, or spells of almost any kind. And the best treatment for all of these is the opportunity given for development to full maturity under conditions conducive to health and apart from too great strain. Better a school life of lessened strain, with fewer credits and diplomas, with opportunity for adequate development, than many graduations with a weak, irritable, and poorly poised nervous system. We must not fail to add that early environment and training has, through

the development of emotional poise, much to do with the stabilizing of the nervous system. A person who has never learned to control himself is much more liable to develop a nervous and glandular imbalance—another reminder of the importance of parental responsibility.

Constipation. The condition of constipation is most often a fault in the sympathetic nervous system. While errors in diet may have something to do with it, and the proper diet tends to overcome it, yet the usual reason for it is a defect in the type of nervous impulse that controls the large bowel. There are often too many impulses for tension and not enough for relaxation, so that the part of the large bowel that should be relaxed to allow normal passage of its contents becomes chronically tightened or “spastic,” and so greater tone on the part of the bowel above is required to accomplish normal passage. This extra tone is rarely present, for along with the imbalance that causes the tension goes an inherent weakness that prevents sufficient tone.

Treatment. So again in most of these cases, the important thing is to establish strength and poise in the developing nervous system. The diet that is best for constipation is good not so much because it places in the bowel tract the right amount of roughage and so-called laxative foods, as it is that these very foods are among the ones that are needed to nourish and strengthen the nervous system. And it is not always a quantity of roughage that overcomes constipation. Constipation is more often helped by the sufficiency of foods that thoroughly nourish the individual,—foods that are digested, assimilated, and utilized with ease. It should be remembered that along with the laxative value of fruits and vegetables go the vitamins and alkaline salts important to health and strength. The suggestions given elsewhere in regard to diet will, if carried out, assure the right nutritional program, and tend to overcome constipation. Anxious thought about any of these conditions, as can readily be seen, will tend to make them worse, because the sympathetic nervous system is ever influenced by the emotional life, and anxiety always produces tenseness.

Faulty Nutrition. The outstanding manifestations of faulty nutrition are abnormalities of thinness or fatness, and weakness of posture. A sagging body line with flat chest, promi-

nent abdomen, "winged" shoulder blades, yes, and even flat feet, may be nothing more than an index of the weakness that goes along with imperfect nutrition.

Padding the Thin. The adolescent who is too thin isn't getting enough food in his tissues. He may be eating enough, but the food may be of a character and of such proportions that his digestive tract is unable to take care of it so that a sufficient amount of it is utilized. The one who is too thin should have plenty of calories, but the food must be in a form that will not place too great a tax on the nervous system or on the digestive tract itself in the processes of digestion and absorption. It must not be forgotten that to digest food takes nervous energy. The food plan that will be most likely to cause gain in weight is one that includes a quart of milk a day, either straight raw milk or cooked milk, or buttermilk with added cream, or condensed milk, or powdered milk,—as malted milk,—or whatever combination, but in some form, milk. The protein value of the ration may well be reinforced by the additional use of cottage cheese and of legumes often made into a *purée*, as in bean or pea soups, prepared preferably with the addition of tomatoes, and of broths from leafy vegetables. Condensed milk added to these soups makes them of great value. Then there must be always a goodly amount of fruit. Fruit at least twice a day, with orange juice, tomato juice, and other juices between meals, perhaps upon reaching home from school or at bedtime or the first thing in the morning. The starch may need to be, for a time at least, served to this thin child in the form of oven toast, chewy rolls, and muffins, instead of the heavier mushes and macaroni. Baked potato is a good form of starch. Desserts should be those that do not too greatly tax the digestion, but sweets, particularly the natural ones, should be allowed because they are usually well utilized and their concentration furnishes extra calories. Dried and stewed fruits are of value. A mistake often made in feeding a thin child is to give him a great deal of butter and other concentrated fats. This so besmears his other food that its digestion and assimilation is interfered with. Fats are much better utilized by the system when taken in a natural or emulsified form, as cream, nuts, olives, avocados, emulsified peanut butter. These all give fat value without the greasiness that interferes with

digestion. Then sunshine, cold water, wholesome relaxing recreation, will put the boy or girl where he can the better get the good from his food. Cod-liver oil or some of its equivalents are very helpful in many cases.

Reducing the Fat. But some one says, "My boy (or my girl) is too fat." Humiliated, self-conscious, unhappy,—under-eating, perhaps, and still fat! Even the thin young lady fails to eat for fear she may approximate in appearance her heavier sister; and especially with the girls, malnutrition continues, with the result of a still greater failure to reach full maturity and a full measure of body strength and resistance. The right food program ever tends to develop a normal weight; but there are certain things to be remembered by the one who is too fat. He needs his quota of milk, but he must have it skimmed. He must take buttermilk without cream; he must eat fruit without sugar. This means he will specialize in raw rather than in stewed fruit. He will eat vegetables freely, both raw and cooked; he will satisfy his sweet tooth with extra fruit rather than with concentrated sweets; and in eating an abundance of these things so necessary to his normal development, there will be less tendency for him to overeat of the concentrated starches and desserts. He must have sufficient food to satisfy his appetite, for the fat boy or girl can no more develop to full maturity on a food program that is inadequate or with which he is unsatisfied than can the thin one. He, like his thin brother and sister, will be careful about fats in the form of butter and oil. Very often the fat adolescent has a glandular defect that needs to be corrected, and investigation should be made and proper treatment instituted. We might add that a vigorous recreational and work program and daily cold baths tend to normalize the glandular and tissue powers, and should always be heartily engaged in by those who tend to be too stout.

Periodic Irregularities. The problem of menstrual irregularity of course applies to the daughter. The periodic function which normally establishes itself at the beginning of the teen age, very definitely marks the beginning of a new glandular phase, and abnormalities in the menstrual period are just another indication of imperfect endocrine function. Menstruation usually begins around the age of thirteen, although there may

be a deviation of a year or so either way. It should come regularly every twenty-eight days, with no greater variation than a day or two, and should last four or five days. Any discomfort with which it is attended should not be so great as to interfere with normal activities, though often these should be modified somewhat at this time. Because of extra strain on the glandular and nervous systems due to this rather strenuous function, the policy should be toward a lessening of general nerve strain and the making of physical activity a little less vigorous.

Cramps. Too short or too prolonged an interval between periods, excessive or scanty flow, marked pain or distress, all point toward a glandular insufficiency which should be corrected. The most usual cause of the severe cramps that are so common is a spasm of the uterine muscle due to an irritability of the nervous system. So anything that interferes with the proper development and stabilizing of the nervous system may be definite factors in the causation of this condition. It is true that there are other things of a mechanical nature that are at times responsible for trouble, the most common being a wrong position of the uterus, or womb. Constipation may also play a part. However, back of these mechanical conditions there is very often an inadequacy in the glandular system. In almost every case, if glandular deficiencies are corrected, which involves not only glandular feeding but also the right nutritional program, the monthly functioning will tend to right itself, and as maturity is fully established will be the normal for that particular individual. A certain amount of irregularity the first few months need cause little concern, provided that Mary is on a correct program and does not suffer from excessive pain or from too great loss of blood.

Bathing. It is important that regular bathing be carried on during the days of the period, the fear of former generations notwithstanding. At no time is it more important that there be a feeling of cleanliness and daintiness. The bath should be modified to suit Mary's ability to react. The shock of cold water should be avoided if at any time during the acuteness of the period it seems to fail of bringing its usual delightful and comfortable reaction, or if it seems in any way to aggravate the discomfort. If Mary's hands in cold water causes her discom-

fort at this time, then that should be avoided; but it should be decided for each individual case, not because of superstition in regard to it. Exposure and chill should be very carefully avoided; for example, wet, cold feet, or surf bathing, or any severe strain on the reactive powers. It is important, too, during the period time, that Mary be not required to do heavy lifting or work which brings undue strain on the muscles of the abdomen and lower back.

Happy Home. Again we would stress the thought that happiness and joy in the home, kindly consideration, friendly comradeship, with its beneficent effect on the developing nervous system of our boys and girls, is of utmost importance in guiding them through the adolescent years, and that the normal life that will do the most for Mary in every other way, will tend to keep her safely above the periodic ills from which so many girls suffer.

CHAPTER 36

A New Emotional Phase

Fundamental Relationships. During the adolescent period there develops a phase of emotional life that has more to do with health and happiness and integrity than anything else in human experience. It has to do with fundamental home relationships. As the boy and the girl reach the age of oncoming maturity, along with their ideals and aspirations for future work comes a desire for some companion soul to unite with them intimately and understandingly in the attaining of their goal, and of mutual enjoyment in it when attained. This very normal reaching out is the assurance of nuclei for other homes and newer lives.

New Needs. Up to the age of puberty, the child's emotions have been very largely without himself. He may be ever so selfish and interested in himself, but it is rather in an impersonal way. He is by no means unemotional, but his emotions are limited largely to those things that have to do with play interests, with pleasurable activity, with acquisition of material things like bat and ball, a doll, a toy piano, or with the prompt presence of food when he is hungry and mother's arms when he is sleepy. He takes life and its good things for granted, cries when he is disappointed, laughs when he is glad; but as for seeing himself as an individual, comparing himself with others, analyzing himself, he has nothing of that. This comes with the self-awareness of adolescence. Then for the first time he scrutinizes himself, becomes conscious of his deficiencies, notices when he is slighted, is sensitive to criticism. He longs for some one to understand him, and fortunate is the child at this age who feels that his father or his mother does understand him. Sad as it seems, such are comparatively few.

Physical Hungers. He reaches out for understanding friendship. The physical impulses of love which he has heretofore given so freely to mother and to members of his immediate family, he finds groping in an unsatisfied way toward something else. His life, heretofore full, seems a bit lacking. He knows not why, and would shrink from acknowledging it if he did under-

stand; but just as, when he was lonely in childhood he longed for mother and her physical self, so now there is mixed up in his indefinable yearnings a stirring of physical impulse, though a little different than he has ever felt before. From babyhood up, human love has always had its physical aspect, and with this combination of emotional groping and physical impulse, there stirs in the soul of the boy or girl this first evidence of the mating instinct. This, when normal and unalloyed, is noble and idealistic. It is attended closely, as if it were a part of it, by a desire for that which is good and true, a longing to be worthy. There is a looking out into the great expanse of the future, with a yearning to reach heights of goodness and integrity. The emotions of which the mating instinct is a part, if unspoiled, may become, as it were, a guiding star to success. If a philosophy and a spirit of nobility, with their controlling influence, go hand in hand with the physical impulses developing at this time, the result will be the normal development of the soul as well as of the body, and a tendency toward ultimate perfection of the entire individual.

Modern Freedom. But the trouble is that because of so many extraneous, disconcerting, and despoiling influences, the spirit of nobility is lost or overshadowed, and physical impulse mounts high, developing often in excess. Uncontrolled, misunderstood, it becomes a specter, an ogre, which controls and enslaves and degrades. Being almost overmastered by the intensity of these emotions, prurient thought and sensuous suggestion—so evident on every side, both in insidious companionship and glaring billboards—play their sinister part in crowding out every longing for integrity, and the boy or girl is caught in the tide of modernistic freedom and self-indulgence. With little idealism to hold them and public opinion more and more in favor of free indulgence, there is not much to hold these youth in paths of safety through these trying years. The true relationship of physical impulse to life and happiness they do not know; and when some day they do envisage it, it is only to find out too late what they have lost. The only hope for these youngsters is in the careful education of their parents, and the consecration of these parents to the parenthood task.



THE NICEST GIRL

He always picks the "nicest" girl he knows. He still holds woman in high regard, and her attractiveness appeals to him in an idealistic way.—Page 223.

Guides! Guides! Average youth come to the opening of the way into manhood and womanhood and find there no one to take them by the outstretched hand and lead them in a safe transit to maturity. There is no one in whom they can confide; none who will explain to them the things that they so much need to know. Instead of being met as man to man or woman to woman by those to whom they can give their full confidence, they are left to find their way alone, oftentimes in a besmirched, bedraggled, and degraded path. They are met by prurency, evil suggestion, lightness, and laughter in regard to the serious things of life. They oftentimes open their eyes to find that integrity does not exist in the older people upon whom they have pinned their faith. They become disillusioned. No father and mother can expect to have a boy or a girl who is true to the best that is in them if they are not true to that best themselves. And the thing of first importance is that parents have true and high ideals and live them out in their own lives. Then they can discuss confidently and hopefully and helpfully life's problems with their boys and girls.

Degradation. When John finds his first girl friend, he tends at once to place her upon a pedestal. He always picks the "nicest" girl he knows, and approaches her for his first date with palpitation of the heart and the most gentlemanly behavior. He still holds women in high regard, and her attractiveness appeals to him in an idealistic way. But the freedom and license of modern times makes easy the letting down of the bars of reserve. Mary, with her billboard and movie education, displays with more or less sophistication her alluring charms, and the modesty, reserve, and virtuous ideals that have made woman the anchor of manhood through the ages are swept away along with John's ideals of manhood and integrity. Physical contact is freely permitted and indulged, and higher emotions are overbalanced by physical response. Animal impulses gain ascendancy, not always without a battle with John's better self nor without a troubled conscience on Mary's part. The sensuous pleasure of "petting" and "necking" is more and more freely indulged, and the high lights of the soul are dimmed. John is no longer traveling toward that state of being which has been called the noblest work of God, but is following the path of animality, and Mary becomes

a weakling, a prey to whatever unfortunate result may await her. Even though John comes to himself when the adolescent age is over, with a better understanding of physical life and what it is worth, he can never be the man he might have been; and many a youth has his ideals so entirely spoiled that he never regains his ability to see things in a true perspective. Mary can never be the beautiful woman she really longs to be; and even at the best she comes to her marriage day like a flower whose petals have been spoiled by careless handling.

Sensitive Harp. The physical phase of the mating impulse in its nervous mechanism is a material harp beautiful only when attuned to the highest emotions of the soul. There is no use for the one without the other, and if through misunderstanding the harp is used in a purely mechanical way, it loses its beauty and becomes a common thing, dishonored and disallowed. It is in the emotions of the spirit that man is higher than the animal; and in physical indulgence unaccompanied by the nobility and control of the spiritual phase, men and women become animals. And it is the display of woman as an animal, whether on the street, the billboard, or the silver screen, that gives the most of the sex appeal so much talked about and even prized. All of this must be offset by the highest of ideals, else our youth will every one be carried away in the tide of modern freedom.

Sex Perversions. As to the physical effect and the influence on health of indulgence of animal impulse, whether it be in "petting" or in illicit relations or in masturbation, it is all as degrading to the nervous and glandular systems as it is to the soul. However, it should be added that accidental, purely mechanical masturbation may be carried on by children and even by adolescents largely as a nervous reaction, without prurient mental contamination, and a young person found to be a sufferer from this unfortunate habit should ever be dealt with gently and not upbraided as if he were a great sinner. It should be discussed with him just as if he were a victim of a nervous sickness; and entirely apart from this, ignoring the possibility of any prurient connection with the habit, the beauty of a sweet, clean, pure mind should be presented to him in an appealing way. The importance of every youth's understanding his body and its functions cannot be overestimated in this connection. See other

volumes of this series for more detailed study of such anatomy and physiology.

Physical Damage. When it is remembered that physical caress is the first step in the mating act, and that if illicit relation is wrong, it is wrong in the first step as well as in the last, and that the physical relation of petting in its exciting effect upon the nervous system does physical harm by its effect upon the emotions and through the emotions upon the circulation, it is easy to understand that such indulgence does harm from a health standpoint. And very much harm it does. Pelvic congestion, glandular disturbance, and other ills may be dependent upon this very thing. If boys and girls would have normal nerves, strong and beautiful bodies fit for normal consummation of marriage, they should avoid the careless lack of reserve that in its effect upon the nervous system and the psychology of marriage, does more to wreck homes and happiness than any other one thing.

Venereal Disease. The bars of reserve once let down, relations easily become promiscuous, whether simply in the freedom of caress or the greater degree of illicit relationship; and with promiscuity comes the danger of sex diseases. These, always more or less frequent among certain classes, are increasing in these modern days among groups of young people heretofore comparatively free. Because of lax ideals among men, there always has been more of the disease *gonorrhea* than people generally have realized. This has been passed on to innocent wives and children. To-day we are confronted with the appalling fact that this condition is becoming more and more common among adolescent youth, and is finding its way into high-school groups and others.

Results of Disease. This cannot but be true, and will be so more and more as the disease is passed around like a common cold by the rotation of careless relationships. We cannot take time in this chapter to discuss in detail this disease and its symptoms, or the more dread disease *sypilis*, worse because of its entrance into the blood and its infection of the whole body. Gonorrhea is most often a local disease, with its pussy, inflammatory irritation gumming up vital parts of the reproductive tract, causing sterility and conditions for which many women

pay in major surgical operations. Both men and women have taken from them by this disease their ability to have children. Syphilis is a blood disease producing in its gumma formations and ulcerative conditions, frightful states when untreated. Fortunately scientific treatment of both these diseases is becoming more adequate, and should be begun at the first appearance of infection; but even so, the dread effect of either one may never be entirely eradicated, and treatments must be continued oftentimes for months and even for years.

Loyalty Demanded. Truly, nature pays dearly for infraction of her laws, and especially those which have to do with racial integrity. The happiness of every boy and girl, their success physically, nervously, and spiritually, their ability to reach the highest state possible for mankind, that of normal fatherhood and motherhood, depend upon their loyalty each one to that individual who some day is to be his or her mate and who is to join in the fulfilling of the highest function possible to human beings, that of making new homes and bringing new lives into the world.

Division III—Late Adolescence



SECTION X

IDEALS OF YOUTH



THE BROAD VIEW

"The young man and the young woman who are at all reflective begin at this time to take stock of their lives."—Page 229.

CHAPTER 37

A Broadening View

Years of Discretion. Sometime between eighteen and twenty the young man and the young woman arrive at that stage of development which proclaims that they have reached late adolescence. It is marked not only by approximate physical maturity, but by a better poise, a greater degree of sobriety, a calmer and clearer judgment, a more evident appreciation of the responsibility—economic, social, and moral—which rests upon them now or which will come in the careers they contemplate. This ripening of character is not uniform in the young people. Some reach maturity at an earlier age than others. There are young men and young women at eighteen who have more solid sense and ability than others ever have though they live to be eighty. On the other hand, some who mature comparatively late, being still very much boys and girls in their early twenties, nevertheless do finally prove up as real men and women. Thus it is evident that late adolescence is not so much a fixed age as a condition of development, varying with individuals. Nevertheless, for practical purposes, we may fix the boundaries of the period as eighteen to twenty-five.

Take Stock. The young man and the young woman who are at all reflective begin at this time to take stock of their lives. The self-awareness of Sixteen is amplified, but its egoism is changed from assertion to appraisal. The eighteen-year-old not unlikely will be found ruefully regarding the irrationalities of his middle adolescent years, and declaring that he was a great fool. The declaration serves to bolster his self-respect; for he knows that he who can recognize his past folly is a wise man. There is a great impulsion to progress in the consciousness that one has put behind him the immaturity and imperfection of youth! Yet neither is he self-deceived; for he has in truth reached a time of greater insight and truer judgment, and he is better able to order his ways. Of course he has not at eighteen, nor at twenty, reached the maturity which will be his at twenty-five and thirty; but he is distinctly a different man than he was

at sixteen. It seems to him that a veil has dropped from his eyes, and he beholds life in its naked verity and perceives in true perspective his relation to it. There will be successive veils to drop from before his eyes ere he is through with life, but that he does not know, and we may well let him feel in all its poignancy this revelation of Eighteen.

The Melancholy Days. Not infrequently this new vision brings a tinge of melancholy into the life of the young man and the young woman. They feel so old! and they have wasted so many opportunities of their long life! The world is crass and cold and incurious as to them. They have withdrawn in their spirit to the mountain top for meditation, and the sense of aloofness is bitter-sweet. In some, this mood is very much in evidence; in others it is only occasional, in the interims of social activity; in still others it is never apparent. Those of finer sensibility and more unstable emotions are more affected; those of rugged self-assurance and thick skins are less susceptible. In few does the state ever become morbid; in most it is a very welcome feeling, a delicious dolor, giving a sense of unappreciated worth and philosophical detachment. The world echoes to Melancholy Eighteen with pensive poetry—

“The curfew tolls the knell of parting day,
The lowing herd winds slowly o’er the lea,
The plowman homeward plods his weary way,
And leaves the world to darkness and to me.”

“The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sere.”

and he rouses from his pensiveness only to declaim—

“Good-by, proud world! I’m going home;
Thou art not my friend; I’m not thine.”

Intrigue. In the normal young person, however, these feelings are but transient, and often they are rather consciously a pose. As a pose, this attitude is more the rôle of the young man than of the young woman. He has learned, perhaps, that by a gentle melancholy he may rouse in her that pitying concern which is half maternal; while she has generally learned that sprightliness registers better with him than the doldrums. Thus

they reverse their natural rôles,—man the confidant and bold, woman the dependent. But it is only an incident in the play.

Career. The full stream of life which normally is running strong at this period is sufficient, in most, to sweep away such results of introspection and to give a high courage and happy confidence in one's own powers and one's future. It is a time when most commonly the life work is decided upon. There may have been at an earlier age predilections toward this or that—a career in medicine or law or business or evangelism; but now, in the face of a more visible future and with the sense of immediacy that comes with the consciousness of age and responsibility, there is most commonly the definite selection of a profession or business. Some there are who still drift, and perhaps will strike upon the first chance shore; but with the majority there is a choice. It is now that the ideals and the ministries of those who most intimately touch the life of the adolescent in great part influence his decisions. It is not so much in definite recommendations to him of this or that career as by the inspiration of personal life and by fair discussion of ideals and standards of service that the adult will affect the adolescent. He is decidedly conscious of having arrived at some equality with his elders, and he likes his maturity to be recognized. A comradely attitude will make the parent and the teacher now most likely to be the confidant of the youth, and so to exercise such influence as is legitimate and right.

Counsel Needed. There is still need of service from old to young; most surely so, sometimes desperately so. The problems of youthful life are not all passed; some of them, indeed, are but now beginning. The adolescent mind, searching for solid foundations of belief whereon it may build its life, was never so much in need of guidance and assurance. In social matters there are still dangers to be avoided, though faithful teaching in earlier years will have made the older adolescent his own mentor; but the young man and the young woman of twenty and beyond are facing the most momentous social decision in the choice of their life companions, and so far as parental judgment and counsel are of value they are needed. In ideals of life and service which involve not merely choice but method of work,

there are problems—physical, social, and spiritual—in which the guidance of wise and competent teachers is needed.

Finishing the Work. Here in the last lap of the journey to manhood and womanhood is demanded the final and most necessary service of the guide. Shall we have chosen the road with care at the beginning, and guarded its bypaths along the way, only to miss in the end the goal at which we have aimed? Now comes the final service of the parent; now must he finish his work. And he shall prove here the fineness of his artistry. If he has proved in the beginning that he could plan true, has squared his joints with nicety and fastened his ends securely and built his forms with intelligence, now must he prove the fineness of his workmanship by his last loving touches. Not now the tools with which he began! Let him drop his saw and his hammer, his chisel and his jack plane,—let him take up his sandpaper and his polishers and his brushes, to put the finish upon his work. And by his work he shall be known.

CHAPTER 38

Settling Faith

How Faith Comes. True faith is the product of a tested experience. The earliest faith is the faith of the child in his parent; but let it be noted that before the child has faith in his father and his mother, he has proved to himself that he may depend upon them. In his helpless infancy they have fed him, protected him, soothed his fears, and met his wants; therefore he knows that he may trust in them. Yet still he proceeds to greater faith through experiment. The father invites his boy to leap from a little height into his arms: at first the fear of falling may make the child hesitate, yet because of his memory of being tossed aloft and caught again in his father's hands, he will at last dare the leap; and as his father safely catches him, the child's faith in that father grows stronger. The mother promises her little child that if he will plant the tiny brown seeds, he shall see the wonder of little green heads pushing up through the ground, with marvelous flowers and fruits to grow thereon; and in a wondering confidence the child plants. Then, as the tiny shoots appear and as the plants grow into flowering and fruitage, he comes to have the greater faith in any miracles of growth and grace his mother promises to him.

The Faith of Youth. But the faith of childhood does not suffice for the experience of youth. He must grow in faith, and he must grow through trial and experiment. He has different powers and greater powers than those he had as a little child, and he must use them. As he goes on into the late teens, the growth of his powers of thinking brings more strongly to the fore the analytic and speculative qualities of his mind. This analytic and reasoning attitude of mind leads the more reflective of youth into research which sometimes lands them far astray. The world is full of books and of men whose logic takes them far from the truth, and the fervent mind of the young student, suddenly awakened to doubt and to challenge everything he has before taken for granted, is wide open to whatever may attract. He has not the experience nor the balance of judgment to weigh

statements and theories justly. He is likely to believe whatever he reads or hears, without adequate proof, especially when he thinks that the author is a great authority.

Solid Foundation. Well is it now for him if in his childhood and early adolescence his will has been set strongly for Christ, and in middle adolescence his affections have been fixed upon Jesus and upon an emulation of the lives of Christian heroes. For now doubts assail. The logical structure of Christianity comes under his criticism. He wants to be satisfied with reasons, he wants to know why established tenets are accepted as truths.

Guide, Not Stop. This period of mental questioning and doubt may come in his late teens. It may not come until he is in his twenties. But in any case it cannot be ignored and it cannot be suppressed. The teacher or the parent who thinks to stop the young man from questioning about the foundations of the faith by telling him that "it is dangerous ground" or that "it will make an infidel" of him, does not understand the laws of the mind. He cannot in this way dam up or turn the current of thought. And furthermore, he is telling an untruth, for such questioning is dangerous ground only if the questioner is not given true answers, and it can make an infidel of him only if he is denied true teachers and is unable to find his own way. To every question there is a right answer, and God puts it into the mind to question, to require proof, to find causes and to trace effects, that the way of truth may be made more plain.

Not Guides, but Pickets. Too frequently it happens that the adults—parents, teachers, and church workers—with whom the doubting, troubled youth comes in contact are dogmatic in their religious beliefs and disinclined or even unable to consider the adolescent's questions upon their merits. Such leaders long ago settled their creeds through fear and not through faith. They came, perhaps, in their youth to this same valley of doubt where youth now stand, and they feared to go forward. They feared to reason, they feared to think lest thinking should disturb their comfort, their position in society or in the synagogue or in the marts of trade. They said, "We are on dangerous ground; let us go back. Let us say our credo seven times over, that it may shield us from the evil spirits of doubt." And so they

became fixed, not in faith but in belief, and nothing could move their minds to the discovery of truth.

Reason and Faith. Such an experience is tragic not so much because of the fossilization of the minds so treated as because of their effect upon more sensitive and honest minds. Where they might direct others to perceive and understand truth, if they themselves had followed the trail of truth, they serve as they are only to oppose progress and to dam up resolution until the banks of faith are overflowed and the flood of skepticism rushes over the domain of the mind. Faith is not opposed to reason; it is a greater and more compelling reason. But it takes experience in life, it takes a perception of greater needs than intellectual satisfaction and of greater powers than logic to find the solution to life's riddle. Reason may falter before the paradox of Christ and it may balk at thought of immortality; but it is not more efficacious when confronted with the enigma of incontestable evil in a world that should be good nor of the unforgivable blank that men call death. Reason must keep its place; it must be a servant to faith. It cannot suffice to conquer; for faith alone can triumph. Yet to the inexperienced youth this, too, is inconceivable. He thinks that everything he is to believe must be reasonable; and he must be met upon ground familiar to him. While he is wrestling with the might of amateurish reason, he must be helped by those who can give him some glimpses of the greater power of faith.

To See the Heights. The lover of truth will not close his mind to questions, but will keep searching for the truth that perchance not merely meets the question, but swallows it up in greater perception of truth. There is a greater persuasion in faith than in reason; but the adolescent is just at the point where reason seems to him most important and most conclusive, simply because he is passing from the realm of childhood's faith into the realm of adolescence's logic. He cannot see the distant mountains of faith because he is passing through the valley of doubt. It will take tedious effort, plodding steps of reason, to bring him up to the heights again. Well will it be if those who are older and who should be wiser rebuke him not for his painful yet arrogant toil of mind, but patiently and kindly direct his steps up to the

heights rather than down to the depths. Mistake not! Your own boy, if he thinks at all, will in his adolescence pass through this valley of doubt. May you be prepared, from having found your own way through that same valley, to give him timely aid of reason mingled with cheery faith.

The Young Woman. The young woman of this age is not so frequently subject to doubts and uncertainties of religious faith as is the young man; and yet there are enough of such young women to make their state a subject of study. And what is said above on the method of dealing with this state of mind in the young man is equally true of the young woman.

The Trail of Truth. Let parents seek through this period to meet the questions of their children in a broad-minded, fair, tolerant spirit. There is truth for the parent to dig out as well as for his son and daughter. Let them pursue together the trail of truth through question of the youth and knowledge of the elder, through books, through teachers who may know more than either of them. A sound and solid faith must be in alliance with reason. A faith that is merely credulity is not faith, and it cannot stand against the assaults of the enemies of true religion. It takes a mind as well as a heart to meet the foes of Christianity. Therefore, encourage the young to include thinking in their religion, and teach them how to think aright.

CHAPTER 39

The Vision of Service

Law of Life. The law of service is the law of life. Everything serves, from the sun in the heaven to the raindrop in the sea, from the mightiest behemoth upon the earth to the tiniest bacterium on the roots of a plant. The fountain sends down its waters to help a seed to germinate, and a tree springs up, drawing its nourishment from the friendly soil, accepting from the air its oxygen and nitrogen, and spreading these offerings out in its leaves, where the blessing of the sun makes food for the mighty branches; and straightway the tree gives back to air moisture and to earth a reservoir and fertilizer, and to beast and man grateful shade and fruit. Whatever holds back its service stagnates and dies, for service is the law of life and happiness.

Human Ministry. Man, the crown of creation, must give the highest service of all. He may serve the earth by tillage and improvement, he may serve the creatures beneath him by protection and regulation, he must serve his fellow men if he and they would live. Thus was it ordained in the beginning, when perfection ruled; thus is it ordained as of greater necessity when evil mars the peace of man and infinitely increases the need of ministry. Service must be given: if grudgingly, then with less of blessing to the giver; if gladly and intelligently, then with greater blessing. This is the lesson that must be taught to children, and the lesson that youth in its strength must know.

Direction. There is no question of the life and vigor of youth. There can be no question of the value of religious influence upon the young person, nor of the value to the church of the young person's powers. How can these powers best be developed, and then marshaled for service? Personal influence of parents, teachers, and church workers has great molding power. The home is the nursery of the church. The right home atmosphere and training are vital to the upbuilding of character and the giving of the young people's allegiance to Christ. The right social atmosphere, which includes the neighborhood, the school, and the church, is an important supplement of the home influ-

ence. But when all this personal work has been done and, as the result, there has been developed in the young people a wealth of religious purpose and power, how shall it be conserved, and how shall it be directed to the most important ends?

Organization. It must be organized by the church so that there shall be harmony and coöperation. Organization is ordained of God. All His universe is organized. The human body is organized: no one organ acts alone. The stomach does not choose its own time to digest the food the teeth have masticated; the heart and the lungs work together with the rest of the circulatory system to supply pure blood to all the body. Any failure in coöperation means disease and death. So must the individuals in the social body and in the spiritual body coöperate, and organize for coöperation, if their lives and efforts are to succeed. The devotional life of the individual can be helped by coöperation with other individuals; the missionary activities of the individual can be far more effectively carried on by being joined with those of others. There is inspiration in group activities, and there is economy.

Church Agencies. The church has various agencies for the education and direction of energies of its young people. The Sabbath school from earliest to latest years gives systematic instruction in Bible, inspiration from missionary history, and opportunity for exercise of good will and service through personal efforts among friends and liberal giving for more distant missions. The blessing of the Sabbath school, in Christian fellowship, devout teaching, and avenues of service, should be earnestly sought by every young person. Nor is there to be neglected that ancient and honored means of instruction and inspiration, the assembly of the church, commonly spoken of as "the church service." This periodic gathering of the church, instituted in apostolic times, has through the ages experienced changes of form and methods of teaching, but it still remains, as it has always been, the great focal point of contact of its members and the armory of its service at home and abroad. The Protestant tradition of the sermon as the central feature of this service, though more or less modified, is still the rule; and when the preacher is awake to the trends of the times and genuinely inspired with a message from God, he will, with the coöperation

of his congregation, continue to make the church service the most important and most fruitful for ministry of all the church functions. The young people of the church must rally around their pastor and elders in this muster and drill of the church forces.

A Character-Building Society. But the most effective marshaling of the strength and enthusiasm of the youth for Christian service is in that agency of the church, the young people's society. We have spoken before of the organization of Christian young people in the Missionary Volunteer Society, as it relates to the Junior member, pre-adolescent and young adolescent. The Senior division, which belongs to the middle and later adolescent, builds as strongly for its members and suggests and opens many lines of service. Connection with such an organized body is of inestimable value to the youth who would build character and give worthy service.

The Morning Watch. Study, thought, and prayer are necessary to the building of character and the giving of service. And these exercises are embodied in the plans of the Missionary Volunteers. The Bible provides foundation material for character, therefore Bible study is fostered, daily and year-round. There is presented the "Morning Watch," which consists of early morning Bible study and prayer, for which a Morning Watch Calendar is issued each year as a guide to devotion. It is not, of course, required that every person shall read just the text suggested and no others, nor that he shall have upon his heart for prayer only the subjects and interests suggested. He may have special interests that claim his study and attention, and he may range more widely than the Calendar, but the young like and usually need a guide, and the suggestions of the Morning Watch Calendar provide this guide.

Bible Study. Fuller Bible study is promoted by "The Bible Year," which is a plan of reading the Bible through in a year. The guide prepared for this divides the Bible into fairly even portions, and gives interesting and helpful notes. The Bible study which is fostered by these two plans, the Morning Watch and the Bible Year, will result in the filling of the life with the sweetness and the power of Christ's life. The full heart cannot be restrained from expression. That expression will be in acts,

and it will also be in words. For both of these the Missionary Volunteer program plans.

Consecration. The devotional exercises of the society meetings contain the Consecration Service. The program of the meeting is planned to include a study by one or more members, which will instruct and inspire, and then the opportunity is given for every member to express his own feelings and desires. It is the service familiar to us in the church from time immemorial as "the social meeting," or "testimony meeting." The character of this service is an indication of the vitality and vigor of the society. Personal devotion which is true and strong will be the root of nourishment, and here in the Consecration Service it flowers in expression of devotion to Christ.

Spiritual Exercise. Through this means it becomes natural and easy for the young man and the young woman to express their devotional feelings and thoughts in public. We who have passed through these youthful experiences of testifying for Christ will witness to the effectiveness of the plan in our own cases. It presented to us the opportunity and the urge to organize our thought, to conquer our timidity (often amounting to terror), and to experience the satisfaction and blessing of making public acknowledgment of our allegiance. When, with trembling knees and unsteady voices, with words doubtless not eloquent in themselves, we presented our renewal of the pledge to love the Lord Jesus and to serve with Him, there came an access of courage and confidence and peace which was no small factor in the building of our Christian character and life. So it is in the experience of the young who are now our children and our pupils.

Education. Along with this spiritual culture goes the education of the mind. The Missionary Volunteer Society plans its educational features in two lines; namely, the Standard of Attainment and the Missionary Volunteer Reading Course. The Standard of Attainment is a mark of proficiency in Bible doctrines and church history which the young people are asked to reach. The studies on Bible doctrines cover the basic truths of Christianity. They constitute a stronghold against the attacks of atheism, agnosticism, and false science, which are so prevalent in our time. The studies on church history are based upon

standard works. The church cannot survive unless its history is made the property of its young people, for the ideas and ideals for which it stands have an historical setting. The sense of being in a great and worthy movement is fostered by a knowledge of its history, and such a consciousness is necessary to loyalty.

The Reading Course is very helpful in directing the reading of young people into worthy as well as interesting channels of thought. A new reading course is prepared each year, the list including several books of different characters. On the whole, the Reading Course covers a broad field: biography, history, missions, adventure, nature studies, science, and devotional and inspirational literature. These educational features of the Missionary Volunteer Society have no small part in the development of young people along the right lines, and they should be strongly encouraged by parents.

Christian Service. The opportunity for Christian service lies all about us in a hundred different forms. If there is an inner Christian life, it will be manifested in words and deeds of kindness and helpfulness wherever opportunity occurs. The individual Christian young man and young woman will find these opportunities and act upon them. But in many ways concerted action of a number of persons will accomplish much more, and also an organized effort to benefit and bless others will discover more needs and openings. Therefore the Missionary Volunteer Society forms distinct bands for such service. These bands are chiefly three: the Prayer and Personal Workers' Band, the Christian Help and Gospel Meeting Band, and the Literature and Correspondence Band. A young person may belong to any one or to all of them.

Personal Work. The Prayer and Personal Workers' Band puts its emphasis upon winning souls to Christ and strengthening and helping the tempted and perplexed. Such souls in trial will be found among one's own companions; and the field of personal service is there open. With increasing experience, the Missionary Volunteer may reach out to others beyond this immediate circle, and give the help of his knowledge and experience to a wider world. The band has its meetings together for united study and prayer, and for planning definite concerted work. It has a field of study and reading suggested for it so that its train-

ing is definite and purposeful. A Prayer and Personal Workers' Band composed of members who have a living connection with God and who are earnest in the desire to serve, bless, and uplift others will be the very heart of the young people's society.

Social Service. The Christian Help and Gospel Meeting Band is organized for the relief of distress, illness, and every need, and for the holding of gospel meetings. Kindly, helpful service to the poor and needy, from chopping wood to nursing the sick, is upon the program of this band. In its gospel teaching it may deal not only with religious beliefs but with principles of health and of home making. Holidays may be marked by special attention to the underprivileged in the distribution of food, clothing, and other necessities. But the service is not to be confined to special days, but is to be conducted wisely all through the year for the bettering of conditions and the enabling of the needy to give self-help.

The visiting of the sick in home or hospital with flowers, good cheer, song, and Scripture reading is a part of the program, as also visits and help to orphanages and homes for the aged. The jails and prisons also constitute an opportunity for helpful service. Cottage meetings and, under competent leadership, public meetings in halls or schoolhouses, are an aim of this band as it becomes experienced in service. Like the other bands, it has suggestive plans of study and reading, always leading to greater efficiency.

Literature Distribution. The Literature and Correspondence Band carries on a most valuable work. The use of truth-filled periodicals, tracts, and books, accompanied by warm heartfelt letters of introduction and continued correspondence, has done and still does a great work in extending a knowledge of truth and bringing persons to acceptance of the gospel. Lists of names are secured through various agencies of the church, and the youth who engage in the work of this band have a field as wide as the world. Local work with small books and religious magazines is of course done personally from house to house, and the personal acquaintance thus gained with those who desire to know more of Christ and His message leads often to conversions and accessions to the church. Various plans and devices for different classes of literature are provided, from pocket en-

velopes to reading racks and libraries. The Literature and Correspondence Band is one of the most effective agencies for education of the young people in Christian work.

Master Comrades. A field of service of great importance is the leadership which senior young people may supply to their junior friends. The education and the activities of the Junior Missionary Volunteers require leaders of proved ability and true Christian grace. To fit the older adolescent for such leadership, the society provides training as Master Comrades—a training which covers, first, practically the same ground as the Juniors take in qualifying for their successive classes of Friends, Companions, and Comrades; the second, an education in elements of leadership, including child study, government, storytelling, and advanced knowledge in Bible history, physical science, and a number of vocations. Field work with juniors is an integral part of the training, and thus leaders are developed in a thorough way.

On the whole, the Young People's Missionary Volunteer Society is a school of the church, training the young people in personal devotion and in Christian service; and thus preparing them to take their place in the church, not as helpless dependents who must be constantly guarded and recovered from backsliding, but as intelligent, earnest, determined workers for Christ, giving of the magnificent powers of their youth to His service. Parents should have an intelligent interest in the Missionary Volunteers, welcoming and assisting the efforts of the young people's workers to build up and equip the youth of the church in the work of God.

CHAPTER 40

The Master and His Friends

On Jordan's Banks. It is a scene to grip the imagination, that day nineteen centuries ago, on the banks of the Jordan River. There stood together a teacher and two of his followers—he a man of the wilderness, with his coarse raiment, his unshorn locks, and his eagle eye; they men of Galilee, one a lithe lad, eager and voluble, the other a little older, deliberate and sedate. They talked of great hopes and of great reformatations that must precede fulfillment of those hopes; they talked of One, an atoner, who was to come, not hundreds of years hence, but now, and whose coming was to usher in the kingdom of God.

The Lamb of God. And as they talked together, these three, John Baptist, teacher, and the two disciples, John ben-Zebedee and Andrew of Capernaum, there passed them at a little distance another man. "Look!" exclaimed the teacher to his companions; "Look! There walks the Lamb of God." On the instant, John and Andrew left their teacher and hastened after the Man. The word had set fire to their hearts, already prepared by the fervent preaching of the Baptist. "The Lamb of God!" They knew not all the significance of the term, but they had learned from frequent exercise to seize upon new and pregnant expressions of their teacher and to follow them up to great conclusions. So now, their imaginations fired by his exclamation, they left John and followed Jesus.

Initiation Night. As they were almost upon His heels, and wondering, doubtless, how they could command His attention, He turned and, smiling, asked, "For whom are you looking?" And they, as direct in reply, leaping the immediate answer, spoke their great desire: "Teacher, where are You staying?" He invited them, "Come with Me, and you shall see." And as it was but two hours before sunset, they became His guests for the night. What an evening that was, as their new Master talked with them of wonders and glories and mysteries for which their spiritual appetite had been whetted through six months of John Baptist's ministry. How they drank in His words, these two—

but not these two alone. For it was not long that their Host had talked with them, before supper no doubt, when Andrew's mind began turning insistently to his younger brother, who was such a lad as this Zebedee's John,—eager, impulsive, and ready for gripping loyalties. And Andrew said, "Excuse me, please! I must find my brother Simon." And he went out and found him, and brought him back to the little house; and so the third member of the class entered, to be greeted by the Teacher: "You are Simon, son of John. You shall be called Peter." And Simon Peter he ever afterwards was.

Not Servants; Friends. These three were the nucleus of a group, the most famous in all history, the Master and His friends. Through three and a half years they were enrolled in a peripatetic school, a school that went among men doing good, and so formed the characters of ministers to the world's necessities. The students were with their Teacher day and night, in the house, in the field, among the crowds, in the secret place of prayer. They learned the control of passion and the urge of service. They received inestimable privileges and powers, and received only to give again. They were taught the things of earth in the light of heaven, and they learned to make of time's trials the proved substance of eternity's character. When the days of companionship were at a close, their Master, drawing them one evening into the seclusion of an upper chamber, bestowed upon them the title and the degree they had won. Not some high-sounding term that spelled their proficiency in science or philosophy and that left them still but slaves to learning; no, the title He gave to them was a simple but eloquent expression of an unexampled intimacy. "No longer do I call you servants," He said, "for the servant knows not what his lord does; but I call you friends. You are My friends."

A Society of Youth. They were young men all who composed that company. The Master was but thirty-three when, by His death, He confirmed life to the world. His friends were approximately His age. It was a society of the young. And though some of these young men lived to old age, and gave their long lives to the service of Christ, it was the romance and the fervor of that youthful experience that stayed with them throughout their years of ministry. The youngest of them all, who lived

the longest of them all, near his century year wrote this account of the beginning and the climax of that great friendship; and the lessons of the Master remained with him to the end, as he recorded that well-remembered word, "This is My commandment, that ye love one another, even as I have loved you."

"Come and See." To-day, as in that ancient day, it is the privilege of the youth to follow after the Master and to be His friends. He is not to be perceived, doubtless, by the natural eye nor heard by the natural ear, and yet not less than in that Judean evening of two millenniums ago, when they ask, "Teacher, where abidest Thou?" they may hear the answer, "Come, and ye shall see."

Leave Your Boats. The world to-day is a mechanistic and sensual world; but so was the world of the Romans and the Greeks in which those young disciples of Jesus found themselves. Then, as now, God was not in the minds of the multitude. Greed and lust and cruelty reigned. Men sought for happiness in the things of the flesh, not in the things of the Spirit. There was the same call to youth from the marts of Mammon and the shrines of Eros and the thrones of thunder-dealing Jove. There were the same temptations to dissipation and passion and inhumanity. The world called then as it calls now. But to the youth of to-day through all the world, as to the youth of Judea and Galilee, the voice of the Master calls: "Follow Me, and I will make you fishers of men." They have not far to seek Him; He is near. He made it possible, when He bade farewell to those friends of His so long ago, to come near by His Spirit, the Comforter, to His friends alway. And in spirit to-day the Master walks the earth with His friends.

In Nature's Haunts. Where can they find Him, and how? They will find Him in His favorite haunts,—out on the mountain side, deep in the grove, along the shores of the lake, in the flower-strewn dale. There Jesus loved to walk and to meditate and to pray. The voice of nature calls to us to come and learn of the Creator and the Redeemer. They who go with sensitive mind and open heart will find there a Teacher and a Friend who will open to them many mysteries of life and of human welfare. The nature student will find touch with Jesus.

The Sacred Word. They will find Him poring over the pages of Sacred Writ. The Young Man Jesus was a student, and His greatest book was the Bible. Of Him it may more truly be said than it was long after said of a famous follower of His, that He was a man of one Book. The Scriptures were His familiar ground of memory, meditation, and thought. He knew their stories, their dramas, and their tragedies; He knew their songs, their outpouring of prayer and praise and sorrow and triumph; He knew their prophecies, their dooms, and their rhapsodies. The law and the prophets were incarnate in Him. And they who to-day search the pages of the blessed Book will find there in page after page the reflected image of Him who will be their Counselor and Friend.

In Ministry. They will find Him also where the crowds swarm thick and where the lowly and needy crouch. He walks the busy street, He enters the hovel, He sits with the great at the feast, and He breaks bread with the poor. But always and ever He goes, not for amusement but for ministry. He enters the hovel to heal, He walks the street to search for the lost, He sits at the feast to drop the seed of wisdom, and He shares the loaf of the poor to bring His benediction. His friends who go with Him to-day, as they went with Him in Judea and Galilee, will go as the servants of their fellow men. And be sure that they will find Him there.

Who Point Him Out? Jesus calls for the youth to-day to be His friends. And if they are made acquainted with Him, there will be those whose eager hearts will answer to Him and who will walk with Him through years of learning and of ministry. To call them to Him, He needs His forerunners, and His followers, and His interpreters. Is there a John Baptist among the elders—father, mother, teacher—who will turn the eyes of the young to Him, saying, "Behold the Lamb of God"? Is there an Andrew, an older brother, who will bethink him of a junior lad and go to find him and bring him to the Master? Is there a Philip, to search for the pure but skeptical, to say, "We have found Him," and to answer a Nathaniel's scorn with the convicting "Come and see"? The young men and the young women of the church, yes, and of the world also, belong to Christ. It is the obligation of their parents and their teachers to bring them

into contact with the Saviour and Teacher, and to give Him opportunity to bind them to Himself.

Who Walketh Quietly? Teach them how they may find Him, and how they may continue with Him, and how they may learn of Him. For He does not obtrude Himself upon the multitudes, He does not cry from the housetops. He teaches His doctrines in quiet, and He gives His ministry as it were in secret. The youth must be taught to cultivate the society of Jesus through attention to study of His word and works and in fellowship with His way of service. Mistake not, there will be a band of followers about the Nazarene in this our day, as there was in Galilee and as there has been in every age. He will have His friends. Is your son, is your daughter, to be in that select company who go with Him wherever He goes? In great part it lies with the parents, and in great part with the teachers, whether these young lives—the life of your boy and of your girl—shall be bound in friendship with the Master's.

We may not climb the heavenly steeps
To bring the Lord Christ down:
In vain we search the lowest deeps,
For Him no depths can drown.

Nor holy bread nor blood of grape
The lineaments restore
Of Him we know in outward shape
And in the flesh no more.

But warm, sweet, tender, even yet
A present help is He;
And faith has yet its Olivet,
And love, its Galilee.

O Love! O Life! our faith and sight
Thy presence maketh one,

As through transfigured clouds of white
We trace the noonday sun.

So, to our mortal eyes subdued,
Flesh-veiled, but not concealed,
We know in Thee the fatherhood
And heart of God revealed.

Our Friend, our Brother, and our Lord,
What may Thy service be?—
Nor fame, nor form, nor ritual word,
But simply following Thee.

We bring no ghastly holocaust;
We pile no graven stone;
He serves Thee best who loveth most
His brothers and Thy own.

—John Greenleaf Whittier.

SECTION XI
SOCIAL RELATIONS



LOVE HAS INTUITIONS

"Love has intuitions, instincts, which, if they are accompanied by knowledge and training, will go very far toward making right combinations in marriage."—Page 263.

The Time of Love

A Great Science. If you are intelligent parents, you expect the time when your son or your daughter will find a mate to love and, loving, marry. If you are wise parents, you will regard that experience of your child's life as something, not to oppose nor to laugh at, but on the contrary to make safe and sacred and joyous. Marriage is the order of God: within it lie hidden the mysteries of His purpose for the race. No other human experience is so fraught with possibilities of weal or of woe as courtship and marriage. To no other science, then, should be given such careful thought and such preparation of mind and heart as to this sacred union of man and woman.

Climax of Mission. It is a thing to stir the heart of every father and mother, this love of youthful lovers, when they have come to it through a training and an experience that make it timely, wise, and pure. It is the climax of the parents' mission, the finishing of their work for God in the creation and development of a true, sound, purposeful man or woman. It is, in respect to that child, the harvest of the parents' life. And surely there can be no joy greater to the parent than this happy relinquishment of responsibility for a life that they have brought into being and have nourished and trained to maturity.

Insurance of Happiness. But that the experience may be so happy a one, it is necessary that young people learn and follow the laws that govern true love. It is because so many of those who marry to-day are unversed in the true principles of love that there is such frequent failure to make a success of marriage and of life. Wrong conceptions of love, false ideas about matrimony, selfish attitudes in personal relations,—these make for misery and estrangement of husband and wife, and for misfortune and injustice to their children. On the other hand, they who have been taught right conceptions of life and love, high ideals of the marriage relation, and unselfish service as the supreme life purpose, have a foundation for making of marriage the sweetest, deepest, truest blessing that earth can afford.

Train for Success. Should we not train our children and our youth in the principles and the habits that will enable them to approach and enter marriage with a physical, mental, and spiritual equipment that insures success? Is it not the duty of parents diligently to prepare the youth for marriage? In the sore need that exists, it might even be the duty of the school, if the school could adequately do it (some are attempting it), to prepare their mature students for successful matrimony. But too much is already laid upon the school; let the home rise to its opportunity and be sufficient for its duty.

The Age. There is a right time for young people to begin courtship, and thereafter to enter into marriage. When is that time? We have perhaps been occupied for years in fending off premature love. We have taught our children that they must wait until they are men and women; we have borne with the first early amorous leanings, while we reënforced more seasonable interests; we have endured the several "crazes" that middle adolescence produced, while counseling and contriving postponement, and we have perhaps thus formed the habit of discountenancing all love affairs. But now we must admit that the proper age of love does sometime arrive. When is it? Generally speaking, it is after the twentieth birthday. But it is not determined by number of years, merely. There are other considerations. First, the school education should be completed, or its completion close at hand. Second, the economic state and prospects of both the young man and the young woman should be such as to warrant their taking upon them the responsibility of a home and family. Third, it should be evident in the behavior of the young people that they have that degree of maturity which warrants their entering marriage. Some attain to this state earlier, some later. But generally speaking, somewhere between twenty and twenty-five is the legitimate time of courtship. Your children, we may well suppose, in this period really arrive at the age of discretion.

Sample Picture. Not that they are all-wise, and not that they need no counsel. John and Mary need advice, no doubt of it. Mary seems to be all taken up with that fresh young sophomore who likes so well to hear the sound of his own voice. And John is going head over heels in love with that little chit of a

thing from Baltidelphia. What do they know about the serious business of marriage, or how to choose those companions who shall promise with them to cleave one to the other till death do them part? Of course they need advice; but they won't *take* advice. John looks at you with that serious, grown-up air he assumes so successfully, and says: "Mother, you don't really *know* Aimee. If you'd take some pains to become acquainted with her, you'd find she has a beautiful soul." And Mary says: "Well, dad, weren't you a sophomore once, yourself? A fresh one, too, if that class picture tells anything—that one where you appear with the ringlets curling about your ears, and your right hand thrust into your double-breasted Prince Albert, and your eyes rolled heavenward." Pity she ever saw that old photograph, though it used to seem funny enough when you showed it to your little girl and laughed with her over it; but you never thought then of having to fend off from her another generation of similar poseurs.

Patriarchal Process. Of course, to every mother and father it is very patent that no one is quite good enough for their son and daughter, no one, at least, that John and Mary seem to pick out. Oh, for the days of Father Abraham, when courtships and marriages were placed upon a secure footing, and Isaac got the Rebecca he ought to have! Well, of course, that was very fine, and Abraham made a better marriage for Isaac than Jacob made for himself; but then, Jacob was more the son of Rebecca than the grandson of Abraham. Besides, the Rebeccas have parents, and they are not always so complaisant as Bethuel, at least when they have a sight of the Isaacs.

Wisdom of Parents. Nevertheless, there is no gainsaying the fact that young people at the age of courtship do need the advice of those more experienced. And who so well suited as their parents to give that advice? They know the excellencies and perhaps the faults of their children, they know a thousand and one intimate facts which have a bearing upon the wise matting of those children, and they have most deeply at heart their success. And while we give to the youth of to-day a liberty and an independence in courtship and marriage which was not usually accorded in the patriarchal age, it is well also that the wisdom

and experience of parents be brought into play at this most critical point. How shall they go about it?

Early Preparation. Like all other crises of adolescence, the crisis of courtship and marriage has to be prepared for by parents a long time in advance. Adolescence rests upon childhood, and the teaching and training of the childhood period flowers forth surprisingly large in the age of youth. The child who has been made the victim of hit-and-miss discipline throughout his years, who has never learned to control his impulses and appetites, cannot be expected to act in a judicious manner when he reaches his teens. On the other hand, the child who has been taught to subject himself to reason, and to inhibit his own impulses when they run counter to his knowledge of right, will keep somewhat the same attitude in his experiences of love. The child who has been kept close to the parents, sharing with them in study and pleasures and confidences, will be more ready, even in the reticence of adolescence, to confide to them his affairs and to seek their advice. But it can scarcely be expected that when parents have had little to do with or to talk with their young children, they should blossom into bosom friends in the most gripping and naturally secretive of all the experiences of youth.

Careful Help. To a great extent, parents must be content, in the later years of their children's adolescence, to let the seed which they have planted in former years fulfill its mission now in their children's lives, trusting that the principles they have imparted will prove their strength in the testing time of youth. The boy has become a man, the girl is a woman grown; they have to pit their young strength and understanding against the problems of life, and to win through. In a less comprehensive way, but still to a degree, parents may guard them and guide them. It must be with a tacit invitation on the part of the youth, and with a recognition on the part of parents of the young man's and the young woman's independence.

Social Environment. The ideal of manhood and womanhood worthy of your children's choice for husband or wife will have been established partly by your own conduct in all life's relations, and partly by the friends, old and young, you have chosen to share with them. It is interesting to see how this basic ideal of the parents is wrought out in the friendships of the ado-

lescent children when they are provided with a wide enough circle of young people to choose from. Sometimes in the early love experiences of middle adolescence it seems almost to be submerged, and a few years later, at about nineteen or twenty, it may seem to show a more rigid and relentless front than you quite desire.

Glamour of Romance. But you know well enough that the serious time will come when you will have to pass judgment upon "the only one forever," and you want to prepare for it. First of all, caution needs to be given parents not to be grown up. Youth cannot look upon the adventure from the height of the aged. Romance, not business, dwells in youthful love. True enough, it is important that practical considerations enter into the minds of the lovers; it is to be a part of the parents' preliminary training that practicality be not lost sight of at this juncture; yet still and all, love is a heady wine, and when the grand passion descends, drab business is like to fly out through the window. Parents, if they would be counted in, must share in the glamour of the mood. They must be genuinely interested in the love affairs of their children, yet with the sobriety of their experience giving them ballast.

Propinquity. It is an axiom that love is largely determined by propinquity, that is, by the nearness and constant association of the parties. Throw into each other's society a young man and a young woman, under circumstances that permit an interchange of thought and feeling, and if there be attractiveness in each the chances are greatly increased that they will fall in love with each other. Wise parents who have the opportunity may use this law to help direct the choice of their sons and daughters, and that without being justifiably branded as "matchmakers." The chronic matchmaker is a romancer gone to seed, and may be a pest; but it is without doubt the parents' right and very considerable duty to play the part of Abraham at least to the extent suggested.

Question and Answer. The time will come, then, when John will say to either or both of his parents: "Father—mother—what do you think of Stella?" And Mary will ask of mother—and, since his masculine advice is really of importance, let us

hope of father—"Don't you think Edward is the right sort of man?"

And then I would say: "Of course, son, I don't know her as well as you do. Tell me what you think are the qualities that you believe would make her a good and happy mate for you."

The Perfect Woman. And when John tells me that she is sensible though bright, that she reads good books and knows what is in them, that she has a sound education and high ambition, that she has a sympathetic thought for every idea he puts forth, and so on—being concerned, I know, to meet my critical judgment with a display of the qualities he thinks carry weight with me; why, for good measure, I throw in what I know is in his mind, that she does her hair in a bewitching way and has a mischievous glance from her blue eyes, that she sings the loveliest songs in the most charming voice, that she has a ready wit and a gift of repartee, and that above all—mark his sudden humility—this angel has seemingly condescended to choose his unworthy self for her own possession. And while I question about her cooking (which I learn is perfect) and her skill in sewing (she made a dress for herself, and a hat) and her record as kindergarten teacher in the Sabbath school (the children love her, and she is a master hand with them); and while I discuss the purposes and the uses and the adversities of love, and enjoin him to be true to his plighted word, once he has given it, on the whole, to tell the truth, I am rather pleased with Stella, and, looking at her with new eyes, my heart goes out to her as my future daughter-in-law—perhaps!

The Right Man. And as for Mary, I go further and start in to establish a thorough companionship with Edward; and trust me to get beyond the protective shell of Edward, if there is anything to be found inside! And believe me, Edward and I will know something of each other before ever I give him my Mary to wife.

Mother's Rôle. As for mother, her rôle is, in reverse, the same. She has to cultivate Stella, and see what kind of girl is this new daughter-to-be. I don't mind saying that mother's rôle is harder, for it is traditionally more difficult for mothers to love their daughters-in-law than for fathers to hobnob with their sons-in-law. Mothers are more possessive than fathers; it is hard

for them to give up their children, and some unfortunate mothers never willingly yield first place to the wives of their sons. But when genuine, unselfish affection enters her heart for this good girl, and a whole-souled renunciation of her hitherto unsurped throne is made, there is often a very beautiful and tender love between these two.

Crown Experience. Normally, parents stand first chance to be the advisers of their grown sons and daughters in regard to marriage. Let them seek and study wisdom to act as such advisers, unselfishly, with clear sight and generous judgment. If the ground has been well laid for judgment and discretion in the minds of their children, they may crown the experience of their life with a marriage in the order of God.

The Ethics of Social Relations

Maturity. Courtship belongs to the early twenties—or later, if not then. Before twenty, neither mind nor body has reached the degree of maturity which makes marriage, and therefore the seeking of marriage, advisable. Furthermore, the young person's education is not finished, nor has the young man, in most cases, established himself on an economic basis that warrants his undertaking the responsibility of a home. All these factors—physical development, mental maturity, judgment, education, and economic stability—are involved in a consideration of the proper time for courtship.

Standards. In the association of young men and young women there are principles to be upheld which are not commonly accepted. There are practices almost universal in society at this stage which are subversive of Christian integrity and dangerous to morals. It is essential to their well-being and happiness that young people understand the right principles and set for themselves standards higher than those of general society. It is important, likewise, that parents recognize these principles and teach them to their adolescent children. These principles and laws apply to the experience of courtship; they also apply in those days before direct courtship when the impulses of love are awake and easily stirred.

Teach Your Son. Teach your adolescent son, as he is coming into middle and late adolescence, these laws:

1. You are to hold in sincere and deep respect the persons and the personalities of the young women with whom you associate. The higher your ideals concerning them, the higher, in truth, will be your own manhood.
2. Keep firm and watchful control of all your feelings and impulses. You can finally be the husband of only one wife: let not your affections become entwined with any girl before you have arrived at the age when you are capable of selecting the best one for you.
3. Be the master of your every impulse and act. You are not to give kisses, embraces, or any other caresses to any girl. Learn

and practice the usages of social conduct, but never overstep them into unwarranted intimacies.

4. When, after you have arrived at an age of discretion and judgment, you become engaged to marry, let the experience be one of deep and unselfish and tender love, a love which will have dignity as well as fervency. To descend into an orgy of "petting," under the supposal that betrothal permits such liberties, is to plant seeds of distaste and aversion that may later wreck the romance. The period of engagement should be comparatively brief, and during it the young man and the young woman still have cause to exercise great self-control and restraint.

5. Both for the guidance and protection of young men and young women in their association with one another, society has established the plan of chaperonage. The chaperon is an older person, as a parent or a teacher or a matronly friend, who accompanies young people on any outing or to any social affair, and is sponsor of propriety and good form. You should, for the sake of your own good name and even more for the protection of the reputation of the young lady you accompany, provide on all such occasions for a chaperon.

Teach Your Daughter. Teach your adolescent daughter these same laws, adapted to her position and state. To nearly all girls, doubtless, there is a great temptation to yield to the practices of their society in permitting kisses and other caresses from young men of their acquaintance from the time that middle adolescence and the more intense social life begin. They observe that it is the "easy" girls who apparently get the favor and attention of boys and men, and they have a very natural desire not to be left out of the experiences of their companions. They have not the experience, and therefore they have not the vision, to know that these cheap attentions and these sordid ways of attracting attention are not the worth-while pleasures of society. The whole tone of society needs to be raised; and until it is, the upholding of a higher standard by young women and young men is the more difficult—and therefore the more worthy. But it requires earnest, faithful, prayerful teaching by fathers and mothers to stamp these principles upon the characters of their children. And, need it be said, most of all it requires the example

of parents in upright character and happy living in the home and society.

Have Reasons. Parents should, from their experience of life, know many things which their children, though grown to young manhood and young womanhood, cannot know; for experience alone will teach in completeness. The parent should not merely hold a standard, a set of laws like those given above; he should know why those laws exist and should be able to instruct his children as to their reasons.

Electric Current. Love is the electric current of the soul. It cannot be played with without inviting disaster, perhaps terrible death. Love, rightly directed, is gentle and beneficent, just as electricity, rightly directed—as in lighting, in communicating, and in treating disease—is pleasing and beneficent. But love, wrongly directed, brings some of the most terrible results, just as electricity, wrongly directed,—as when a man catches hold of a live wire,—brings suffering and death.

Control. Youth is highly charged with the current of love. Social contact sets this current in motion; intellectual contact is likely to intensify it; close physical contact often, to many natures, makes it uncontrollable. To enter into the experiences so common in youthful society of kissing, of embracing, of fondling, of dancing together, or of any other close and meaningful contact, tends to awaken passion which to many is overpowering, and which no one should invite. The only safe rule, therefore, for both men and women, is to keep themselves from caresses and other contacts which excite the feelings of passion.

Parents' Supervision. Parents are naturally solicitous for the success of their children in marriage. If they are wise parents, their judgment will be concerned, not with wealth, not with position, not with fame, but with the physical, mental, and moral qualifications, and with the young people's suitability to each other in temperament and in life purpose. Happy marriages are made out of life, not out of the products of life. But even so, a lesson which many parents have great need to learn is that the lives of their children belong not to parents but to the children themselves. There is as much evidence that unhappy marriages are made by the dictation of parents as that they are made by the free choice of the young people themselves. There are not

so many, of course, because the cases are comparatively few where young people submit to the dictation of parents in this matter, but the proportion is probably similar. There are few sons so tractable as Isaac, and few parents so wise as Abraham.

In the Gate. The rôle for parents is so to teach principles of conduct and ideals of life to their children from the earliest years on, that those principles will control the young man and the young woman in their seeking for mates. It is a good thing, then, when the age of courtship comes, for parents to stand on the side lines, ready with counsel, but not too eager to give it. A phenomenon that practically every parent of experience discovers is that parental commendation or condemnation of a certain girl is pretty liable to cause a reaction against or for her on the part of Son. That, parent, points your proper etiquette: sit at the gate ready to be called, but don't intrude without invitation into the throne room.

CHAPTER 43

The High Choice

Most Important. The joining of two souls in love, the souls of a young man and a young woman, is the most momentous event, not only in their own lives, but in the life of the race; for the combination of qualities they two possess determines what their influence upon the next generation shall be. More important than the choosing of a friend, of a teacher, of a business partner, or of a spiritual adviser, is the choosing of a husband or a wife; because while all the other attachments signify something in the making of the individual, this union not only affects the weal or woe of one's own life, but creates other lives, with their heritage thus determined.

In Training. Parents and teachers should impress upon young people of this age the importance of making intelligent preparation for this most momentous social decision of their lives. The subject of love, courtship, and marriage should be made a definite study by every young man and young woman. If it is necessary to take training for a business career or to become a physician or a teacher or a minister or a farmer, surely it is even more necessary to seek and to get a training for that most important business, profession, and life, marriage and parenthood. It would not be amiss for a competent teacher to form a class of young men or of young women who, with texts and reference reading, should study matrimony as definitely as they have to study stenography or medicine. But in any case, it is the duty of individual parents to provide for their mature adolescent children an understanding of the science of marriage and home life; first, through their own example and counsel, and second, through such helps in books and courses as can be made available. Following we give an outline of the social science to be taught the youth, and in the Appendix suggestion of further helpful literature is given.

A Pledge to God. It must be impressed upon the young people that when they each choose their life companion, they are choosing their children, and so are helping to determine what

society shall be. They are to look for such qualities in the young man or the young woman either shall marry as will supplement their own and make for the highest character in their children. For such care and forethought they have a responsibility, not only to themselves, not only to society, but to God who gave them life and gave them the power to transmit that life to others.

Natural Selection. Love has intuitions, instincts, which, if they are accompanied by knowledge and training, will go very far toward making right combinations in marriage. Of course, with faulty material, such as the human race now presents, there can doubtless be no perfect combinations. Ideally, there ought not to be any faults in one party to be mended by virtues in the other; the virtue is more certain in the children when both parents possess it without its opposing fault. But it is obviously worse to have both parties possess the same fault, with no counter virtue in either. Therefore, while no one with a virtue should seek by preference to mate with one who has an opposing fault, it is legitimate for one with a fault, while seeking to overcome it, yet to seek also to find a mate who has not the fault, but the opposite virtue. And this tendency is found in love, for opposites attract each other. These opposites, of course, need not be a virtue and a fault; there may be the virtue, on the one side, of energy, on the other side, of thrift; on the one hand courage, on the other hand vision.

Good Marriage. It is the natural desire of the young man or the young woman to "marry well," to find the best life mate he or she can find and win and wed. Here is where the educational factor comes in, for it depends upon the ideal one has of the factors that make successful marriage, whether or not that marriage is going to be best for the children-to-be, as well as for the happiness of the husband and wife. If a "good marriage" is understood to involve the winning of wealth or of position or of beauty or of brilliance, there is a question mark. In a slight degree there may be some advantage, but marriages based only upon any of these considerations are not likely to prove happy or beneficial. The least worthy motive is to marry some one with money, for easy money is enervating to character both of adults and of children. Women who look for "a good marriage" where they think they see either wealth or opportunity for social

prestige, are very short-sighted. Men who "marry money" are poor spineless creatures; and men who think only of physical beauty or sparkling wit, without regard to more solid qualities, are due to be properly disappointed.

Solid Worth. The well-instructed young man or young woman will seek as a life companion one who has, first, desirable traits of character and high principles of conduct; second, good health; third, training in the lines which best fit for the station and the vocation selected. If the young person has been in an environment and under instruction which make him regard solid attainments as of more value than superficial accomplishments, the instincts of his love in the selection of a mate will be affected for good.

Spiritual Elements. First in importance in selecting a mate, is character. Temperament may be various, manner may range far, but through and under all there should be solid elements of moral greatness. The gayety of adolescent society, its demands on entertainment, its temptations to license, may easily blind the inexperienced and foolish. If ever there was a time when liberty was confounded with license, when generosity was in danger of being prodigality, when good fellowship was like to become dissoluteness, that time is now. But it is not the easy spender and the courtier who makes the best husband; it is not the spoiled darling and the gay butterfly who makes the best wife. It takes judgment to decide the course of conduct, it takes courage to meet the master problems of right and wrong, it takes high purpose to choose between pleasures good and ill; and judgment, courage, and purpose are the qualities that make heroes, be they humble or great.

Basically Sound. Let the young woman seek for a man, and let the young man seek for a woman, who is innately true and honest, who is not afraid to say "No" to wrong-doing however popular, who will stick to principle and defend the right while breath and life remain. They can judge of character traits by social conduct. The easy liar, for gain or for fun, cannot be honest; the weak yielder to temptation in questionable forms of entertainment cannot be true; the loose-lipped purveyor of *risqué* anecdote cannot be pure. The young man and the young woman who dare refuse an invitation or decline to countenance

a conduct which goes against their principles are a man and a woman with basic qualifications for becoming worthy members of a conjugal partnership. Christian young men and women want to look for that kind of character in the ones toward whom they draw with intention of courtship. A high standard of conduct in social and business relations is a basic requirement in anyone who is a candidate for marriage. That is a test of one's religion. And no matter what profession of religion anyone makes, if his relations with men in either social or business affairs are not above reproach, he does not recommend himself as a member of that partnership the purpose of which is to help perpetuate society.

Unity of Religion. Upon this moral basis is to be built the further requirement of religious unity. A man and his wife should be of the same faith. Religion, if actually possessed, goes deep into the life and determines conduct. Unless husband and wife see eye to eye in the basic elements of religion, they cannot be one in soul. So far as possible, then, provision for this unity should be made at the very beginning, by selecting one's mate from the same church fellowship. Let it be granted that being communicants of the same church does not in itself insure spiritual unity, and further, that the faith of either husband or wife may sometime become cold or experience a change; still it is no advantage, it is folly, to accept consciously such division at the beginning. In the great majority of experiences those of the same faith have had their religion as a uniting bond throughout life, and on the other hand those who have married outside the faith have lived lives of disappointment and sorrow.

Especially does this division bear heavily upon the training of the children. Even if the husband and father should permit the children to be educated in the mother's religion, those children, in a divided home, cannot receive the care and training which would be given them by parents united in faith; and in all too many cases the mother and the children are opposed by the father in the effort to hold to their religion. Promises before marriage count for little. The young man who seeks to win a Christian girl may be sincere in his protestations of liberality, in his promises never to interfere with her religion, but he does

not know either himself or the press of future conditions. He is promising the impossible.

A Difficult Problem. Adherence to this principle does, indeed, often cost great heart searchings and hard decisions. We are not unmindful of the deep yearnings for companionship and love felt by young men and young women who, because of their Christian principles and because of their accidental social environment, have not wide opportunity for meeting and coming to love and to marry such as they would count ideal. It is not an easy problem for Christian parents and for Christian young people to meet. But to fail to meet it successfully is to invite failure in marriage and life-long bitterness.

Christian Help. It must be the interest and the concern of Christian leaders to assist young men and young women in this most momentous experience of their lives. It is a duty to be undertaken in no light and trifling spirit, with quip and joke and banter, nor, on the other side, with overzealous effort to oblige. Neither the church nor any representative of the church can become a matrimonial bureau, a matchmaking agency. But with a serious sense of the vital importance of successful and happy marriage in the Christian faith, every church leader of competency should take up the matrimonial problems of his charges, when confidence is offered him, in the spirit of Christian sobriety and responsibility. Sound counsel and guidance are due to the young people from those whose wisdom and experience warrant their giving it.

Christian Schools. In Christian schools the social necessities must be recognized. The academy, of high school grade, receiving young people from sixteen to twenty, has a problem of social settlement and control. Its young people have not reached the age of proper courtship; their education also is far from complete. The teaching and the rules of the academy should maintain a standard which does not provide for nor permit love attachments. Restrictions alone are not efficacious; there is required in the academic grades clear and definite teaching of social principles, reasons, and practices, that the students' wills may be enlisted upon the side of right conduct. But the college receives older young people, many of them in the last years of

school, being thoroughly mature; and the college cannot ignore, much less suppress, the social urge that eventuates in courtship and marriage. Wise educators will recognize the reasonableness of the desires of mature young people for opportunities to select and to woo their life companions, and will provide, under proper regulations, for such contacts and opportunities. The educational program demands that the chief attention and the main energies of the student in the first years of college should be given to their studies. There should be allowed no degree of courtship in this time, though social life in proper form may be encouraged. But when the young man and the young woman of maturity are about finishing their work, their search for the right life companion should be recognized, and, in the proper way, be encouraged and assisted by the school. No better place for inculcation of right social standards and high ideals of married life and parenthood could be found than in the college, under teachers competent in social instruction and direction.

Social Education. Indeed, there rests upon the college a deeper obligation for social instruction and guidance than consists merely in permitting opportunity and providing safeguards for social experience and courtship. If the finishing school is actually to fit for life, its responsibilities, and its privileges, then certainly it must do its part in training young men and young women for the greatest of all life's responsibilities and privileges. The Christian college should provide adequate courses in the science of marriage and parenthood. Conscious of the great difficulties and problems to be encountered through such a proposal, we nevertheless firmly maintain that such provision for applied social science should be made. Indeed, the chief difficulties—we may say, the only difficulties—come from the mental attitudes of teachers and students, growing out of the common misconceptions and the wrong relationships in general society. Given teachers of the right caliber, who know the true values of life, who have adequately prepared themselves in social science, and who have had the sound, sober experience in social matters which befits the Christian teacher,—and the difficulties of discussing the great science of love will disappear in the satisfactions and the glories of the subject. In such teaching would lie the greatest insurance of the creation of successful homes and

the purification of society. No greater need than this, and no greater opportunity, lies before the Christian college.

Community Standards. In the home and community, such social guidance falls primarily upon parents, and after them upon church counselors, especially the leaders of the young people and the pastor. No greater service could be given than to establish in the young men and young women of the church the highest social ideals, which shall make for the future benefit of the home, the church, and all society.

The Celibate. There is also counsel of another sort to be offered the very considerable number of young persons, especially women, who remain single. There are some of superior mentality or finer personality whose social opportunities fail to bring them into contact with worthy mates, and their judgment or intuition keeps them from unsuitable marriages. There are others who, wisely observing the principle we have emphasized, that marriages should be between those of the same faith, have forgone the joy of wedding. For one cause or another we find not a few women and some men who remain unmarried. What is to be their outlook upon life? Shall it be that of thwarted desires and ungranted privileges? Shall they count themselves cheated of life and incapable of high service and rich rewards? Far from it.

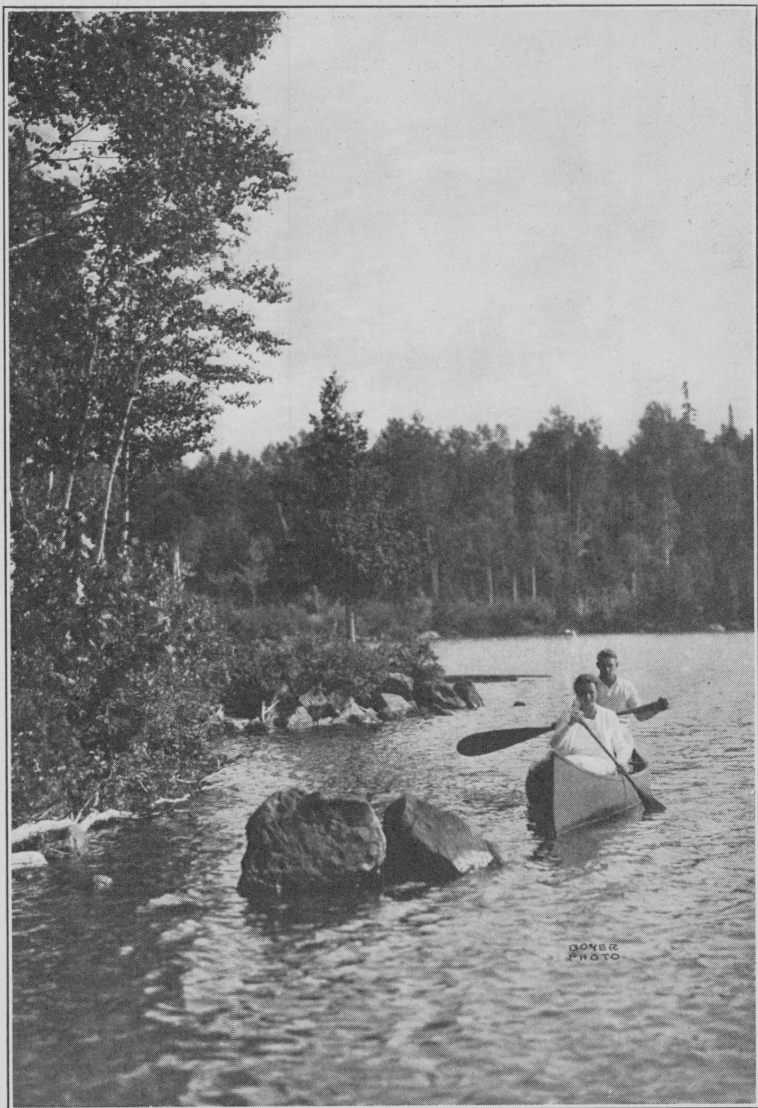
A Noble Roll. The angels of the human race have been quite as much the virgin souls as the madonnas. What great names and what greater deeds would have been lacking in our annals had there been no Catherine of Sienna, no Genevieve, no Joan of Arc, no Elizabeth, no Florence Nightingale, nor Mary Lyon, nor Frances Willard, nor Jane Addams! And how many thousands of homes have felt the benediction of those gentle, efficient, unassuming souls so graciously sung by the Quaker Poet:

Next the dear aunt, whose smile of cheer
And voice in dreams I see and hear,—
The sweetest woman ever Fate
Perverse denied a household mate,
Who, lonely, homeless, none the less
Found peace in love's unselfishness,
And, welcome wheresoe'er she went,
A calm and gracious element,
Whose presence seemed the sweet income
And womanly atmosphere of home.

—"Snowbound."

Sublimated Service. Let parents reflect in the case of unmarried daughters, and let them impart their conviction, that love's labor is not lost. The training of the home, from childhood up, in the philosophy of love and the science of service, will reveal its value in useful and happy lives as much among the unmarried as the married. The girl who has been trained to share willingly and cheerfully some of the burdens of her parents, to deal patiently and sympathetically with the little concerns of the children in the home, to make her hands skillful in kitchen and garden, to minister to the sick and ailing by the healing touch of love, will have the power, when the time of decision in her career is reached, to sublimate these motherly powers and impulses to the service of the world. Nothing is lost that is born of love, and the child that is trained in the ministry of love will be the man or the woman who, in whatever lot and circumstance, shall most highly bless humanity. But on the other hand, if such a training in the home has been neglected, if the ideas of growing girls are that happiness lies in ease and idleness, depending upon the husbandly support which they conceive marriage to bring, then these girls will be failures equally in marriage or out of marriage.

No Bounden Field. Beyond doubt the ideal state is happy marriage, but, also beyond doubt, it is better to live unwed than to endure a living death in unhappy marriage. And they who of their own choice or otherwise have been fated to celibacy have before them the opportunities of love and joy in unselfish service to others. They may fill the humble but grateful rôle of helpers in other homes, or they may train themselves for public labors, whether in business or art or any one of the many professions, and with unhampered energies, achieve in some directions more than the burdened wife and mother. The rich endowment of woman with the graces of insight, sympathy, and passion for service fits her ideally for giving succor in the causes of child welfare, medical care, teaching, and such moral crusades as temperance. The Christian church has need and place for the young women whose energies have not found range in wifehood and motherhood, but who may be in many ways of greater service because of their freedom and vision.



THE TIME OF LOVE

"The joining of two souls in love, the souls of a young man and a young woman, is the most momentous event, not only in their lives, but in the life of the race."—Page 262.

CHAPTER 44

The Course of True Love

Not Unavoidable. It is an old saying that "the course of true love never did run smooth." That is in part a recognition of the fact that love is likely to be headlong and that obstacles in its channel are bound to show upon the surface, and often in the depths of the current. But it assumes too easily the impossibility of betterment. People used to say, "Have your children had the measles? No? Well, aren't they getting pretty old? The younger they have it, the lighter it is. Children have to have the measles, you know, and whooping cough, and scarlet fever. They're children's diseases." Just so they say, "John and Mary haven't quarreled once since they became engaged? Well, that can't last always, you know. Lovers are bound to quarrel; it's a part of the process." But nowadays we have learned that children don't have to have the measles and scarlet fever and whooping cough. They do catch them sometimes, and we nurse them through, and perhaps sigh with relief that it is over and hope that they are immunized for a time. But we have become intelligent enough to know that these "children's diseases" are not a necessary part of children's growth, and that if we will make as hygienic conditions as possible in the home and in the community, and attend promptly to quarantine, and above all seek constantly to build up our children's health and powers of resistance, they need not be put to the pain and we to the expense of having measles or any such thing, with the possible after effects of trouble in ear and eye and throat and lung.

Prevention Better Than Cure. It is just as true that lovers do not have to quarrel, and that they are not in the least benefited by quarreling, but are likely to have some very bad after effects of jealousy and suspicion and lowered esteem. If we have a proper moral prophylaxis (which is a term the doctors use to mean guarding against disease), training and developing our children into young people of good habits and self-control and extent of vision and breadth of sympathy, we shall more than likely enable them to avoid those disastrous storms of passion which so badly and sometimes fatally disrupt the experience of

courtship. Of course the case is complicated by the fact that we have not one person only to consider, but two, and the training of the two takes two sets of parents, besides involving heredities that branch out more and more the farther back you go. And it is very true that temperament has quite as much to do with the matter as education. But at least each pair of parents can do their utmost to make the world of lovers better by helping their own children to a right view of themselves, of others, and of events.

Why? Why do lovers quarrel? First, because their feelings are in a highly sensitized state, and every impression upon them is strongly made; and second, because they have not learned, so far in their lives, to be unselfish, broad-minded, and forbearing.

Jealousy. Love holds jealousy. And jealousy, do you know, is a valuable trait—if you understand what is meant by jealousy. The word has gotten a bad meaning with most of us, because, after the manner of words in a living language, it has taken on color from the forms in which the element it names is encountered. In its origin, the word is the same as “zealous,” and holds the identical meaning of having warmly at heart the interest of the person for whom you are jealous or zealous. You believe in that person, you defend that person; and that you may have a righteous cause for your zeal, you want that person to go right. From this meaning the word drifts into the idea of exacting exclusive devotion from the person who belongs to you and for whom you are jealous. In this sense is the word used in the second commandment, “For I, the Lord your God, am a jealous God.” But the word still indicates a warm affection and zeal for the object of the jealousy. Now that is still the real, or the best, meaning of “jealous,” and in this true sense jealousy is a commendable trait, where legitimately exercised. Love between a man and a woman has the right to be jealous, to desire the undivided affection of the one loved, and to use all means to keep it. With this sense of the word, not to be jealous would show an indifference to the loved one and to his actions which would indicate insincerity of love. But the word has gotten its reprehensible meaning, that of distrust and suspicion and morbid fear of rivalry, from the fact that so many lovers and so many husbands and wives are selfish and, on the one hand

demand too exclusive attention and misinterpret even innocent acts, and on the other hand make real occasion for distrust and resentment.

Generosity. If lovers' quarrels are to be avoided, there is needed a training in character which will, first, make both maid and man true-hearted, sincere, and careful in judgment and in their treatment of each other; and second, make both of them broad-minded, generous, and trustful of the integrity of the one with whom each is dealing. The atmosphere of the home in childhood days,—whether in discussion of neighborhood happenings there is liberality and generosity and high faith in dealing with the acts and motives of those about us, with an inclination always to put the best possible construction upon them; or, on the contrary, meanness and spite and narrow suspicion, with a readiness always to put the worst possible construction on them,—this will chiefly determine the attitude of the young man and the young woman toward each other in the days of courtship.

Self-Culture. But since adolescence brings with it a greater measure of independence, and both the impulse and the opportunity on the part of the youth to make their own standards and ideals, it is quite within the power of the young man and the young woman, whatever their previous training, to cultivate in themselves the spirit of breadth and faith, and so, in their courtship, to avoid the trying tempest of quarrels.

Keep Faith. To effect this, it is necessary, first of all, that each keep faith with the other. The pledge of betrothal is sacred. It is only less binding than the marriage vow because it is unsupported by legal statute and, of course, does not involve parenthood. But as a promise, it has the same force. When a young man and a young woman have passed to each other their pledge to marry, they have thereby foresworn forever the right to court or to receive courtship from another. Any indication of readiness to pay devoted attention to another, or of willingness to receive such, is a betrayal of trust. A deep and sincere love, a love not lightly given but drawn from the heart's deep core, is of course in itself an assurance that faith will be kept. They who have not that sincerity of love may well pray and study to obtain it.

Boundaries. And again, the judgment needs to be formed aright as to what constitutes the boundary of courtship and what lies outside in the realm of mere civility and kind-heartedness. Here, indeed, is likely to be the great dividing point between opinions, and what a young man may think is only ordinary courtesy to another girl, his jealous sweetheart may take for undue attention; and likewise the reverse case may be true, with the man the complainant and his sweetheart at his private bar of judgment.

Liberality. This is a time for the exercise of liberal judgment and of mutual concession. The social education of each may be different from the other's, and so there may be real ground for honesty in the different opinions of both. But if the love they have be true love, not merely a selfish sense of possession, they will be able to discuss the question on the basis of some accepted authority in social ethics and behavior, and agree upon a course of conduct. Let the ardent lover, whether man or woman, remember that his love may be very sensitive and tinged not a little with selfishness, that neither of them has, by the pledge of devotion, forfeited the right to mingle with other persons and to have pleasure in their company. Then, for the possibility of indiscretion or overvivaciousness with a supposed rival, a sober, unimpassioned conference should bring a satisfactory understanding.

Differences. Lovers' quarrels, however, are not always based upon jealousy of possible rivals. They come often from a divergence of tastes and desires. They may come from the failure or refusal to accompany the other to a much-desired assembly or excursion, from a difference in mental attitude toward a book or a piece of music or a social style or a fashion of dress or a manner of holding a teacup. Serious or silly things; and yet they are the same sort of things over which married people quarrel. Indeed, it is well for the engaged couple to reflect that they are, in courtship, meeting in embryo the same problems which they will encounter in the state of matrimony, and they may well practice now the art of adjusting themselves to each other's ideas and tastes, so that they may have less difficulty when they have become bound by the law. Let each seek to meet the other more than halfway in things which are not

vital principles but only matters of taste and opinion. If a tolerance of divergent views can be cultivated, so much of the education of marriage has been received beforehand.

Breaking Engagement. If, however, differences develop to so serious a point that either feels it impossible, on account of deeply rooted principle or ingrained feelings, to recede from his or her position, and it is wholly evident that they cannot meet each other on a common platform of forbearance and love, it is better to break off the engagement than to go into marriage with any fraction of suspicion and misunderstanding. While the betrothal is a sacred pledge, yet if it has been entered into unwisely and the consequences are such that a happy married state is evidently impossible, it is far better to withdraw before marriage; for not only is marriage made more binding by the fiat of the law, but its consequences in the birth of children are eternally fixed. While, therefore, it is no light thing to break an engagement, because it is a tragedy to wreck the love of either a true man or a confiding woman, it is still more terrible to enter into marriage when it is evident that the temperament, education, and principles of the parties are so divergent as to make the marriage a failure and so to injure and possibly destroy the lives, not only of a man and a woman, but of an undetermined number of children. The state of betrothal is a trial of fitness for marriage. Let the young people engaged in it realize its seriousness, and build their lives carefully through its often difficult days.

Parental Counsel. They who have had the blessing of good parents, parents who know the way of life and appreciate the necessity of training their children in the way they should go, will have received ideals that assist them greatly in their selection of a life companion. And the responsibility of parents is not finished with the childhood training. Their interest is still keen in the welfare and success of their children. The young man and the young woman may well turn to their father and mother for counsel in this most critical time, and receive from them their judgment in the choice of wife and husband. The wise parent will not dictate the choice, but his experience and insight may be of the greatest value and should have weight in the decisions of the young.

Heavenly Wisdom. And above all counselors is the heavenly Father, whose interest is deeper even than that of earthly parents. He knows all hearts and all experiences, and by His providence, by His written counsel, and by His direct impressions in answer to prayer, He can and will guide the sincere seeker. Let the young people make their marriage a matter of prayer, both before courtship and during it, that each of them may be guided according to the counsel of God and so insure a right selection and a happy union in conformity with His will.

SECTION XII
FOR FUTURE LIFE



COLLEGE PROJECTS

They who decide, upon plausible grounds, that their life work is to be in any of the learned professions, are justified in seeking a college education.—Page 280.

Finishing School

At the Summit. The boy has now come to the estate of man, and the girl to the estate of woman. As such they may be expected to make their own survey of their prospects, and turn their attention and their energies to the finishing process of their education. But a few years, maybe but a few months, remain to them in the single state, before they take upon them the responsibilities and the cares of married life and of parenthood. They approach the nuptial state with gay hope and unreckoning courage; and well is this if only due preparation has been made for the stress and struggles that must try their powers. We wave them Godspeed, and we wish them now in this last fraction of their adolescent journey the foresight and judgment of a man and a woman.

School Training. Chief among the questions facing them is that of completing their school training. Many young people, it is true, are swept off their feet by the rush of love, and plunge blindly into marriage, trusting to chance and good fortune to supply their lack of preparation. But such is not the course of the well-balanced and self-controlled. They will have some realization of the responsibilities and burdens they assume in marriage, and will plan to be equipped to meet them. They will also have some definite aim in life, and their ambition will lead them to measure well the course they are to pursue, and to postpone their wedding until their graduation.

Suit Education to Career. Not all young people need or should seek a college education. Colleges are of various classes, and provide different courses. Some give a general cultural training, others a technological training. But in general we understand the college to offer an education in philosophy, the arts, and the elements of science. Not every individual is benefited most by earning an A. B. or a B. S., and many are distinctly hampered, not so much by the degree as by deprivation of a more practical training which the college effort prevented. Every young man and young woman should determine in advance what he wishes to become and to be able to do, and set

his course in accordance. If the career is to be such as will be assisted by a college course, then let him take the college course; but if his aim points elsewhere, let him turn away from college to such a school or such a course as will meet his need. The matter of the degree and the title is negligible.

Two Problems. It is true that the decision for or against college is not always dependent upon choice of occupation. Finance has a great deal to do with the matter. Not every one has the price of a college degree in his pocket. Many a young man and a young woman are estopped from the "higher education" by the apparent impossibility of paying for it. But in a way and to a degree, the handling of the financial problem is a test of fitness for college. Thousands of young people have the ingenuity, the grit, and the stamina to work their way through school, including college, by devoting the full time of summer and part time of the school year to work. Such students usually prove the most stable and capable, though they may lose some of the social advantages—and disadvantages—of the college life. We do not say that he who cannot work his way through college is not fit for college, for differing opportunities and individual burdens make uncertain factors; but it is at least true that poverty is a challenge to the ambitious and energetic youth where it is a barrier to the aimless and easy-going. He who succeeds in working his way through college has demonstrated that he has powers capable of using the knowledge he has earned, while he who has to have an opulent father behind his expense account is little likely to make much worth while from his college education.

For College. For the learned professions—the ministry, law, medicine, teaching, etc.—the college provides necessary training. It offers also other instruction in arts and sciences, not all degree courses, some of which, at least, can be gotten as well or better elsewhere. They who decide, upon plausible grounds, that their life work is to be in any of these lines are justified in seeking a college education. At the present time it must be noted that nearly all the learned professions, and particularly medicine and teaching, are overcrowded, and they who would add themselves to the ranks must reckon with intense competition and possible unemployment. Such a state argues for having more than one string to one's bow, so that if, for instance, a man

cannot find employment as a pastor, he may be able to make brooms, and if the improved health of the nation offers him small remuneration as a physician, he can work in a garage; and if a young woman is to find twenty competitors for one teaching vacancy, she can make a superior brand of bread or grow prize dahlias. Nevertheless, the world still needs pastors and physicians and teachers, and some at least of these ambitious young men and young women should go on through college (and through manual education) and fit themselves to be leaders in the world.

Against College. But on the other hand, there are hundreds of worthy occupations which must engage the energies of the majority of mankind, which do not necessitate nor well absorb a college education. There is the basic industry, agriculture, in all its many divisions and specialties. We are not discounting a college education for this business—in an agricultural college; but of more basic importance in the tilling of the soil is actual experience. Let the actual or potential farmer go to the agricultural college if possible—he will be greatly advantaged; but if he cannot go, let him comfortably reflect that he may study at home while doing the job, for the science of agriculture is made available to him through a great and excellent literature in books and periodicals. And despite the invasion of the machine, which on the farm has displaced per item from ten to forty hands, there is still room on the land for good men and women who will learn to suit their living requirements to their resources, and will find that the soil has all the prime resources that belong to mankind.

Worthy Service. Then there are the constructive trades, in building and in repair; carpentry, masonry, steel work, and their complementary finishing trades; the manufactories of goods, from clothing and foods to books and automobiles; the businesses of upkeep and repair in infinite variety, from garages to cleaning establishments; and there are the mail and the telegraph and the railroad. These and many others are service lines most important to the orderly conduct of business and life in communities and nations of advanced civilization. They are specializations of the basic industries of providing shelter, clothing, transportation, and communication. They demand varying degrees of

native intelligence and of technical training, most of the latter, however, being gained in actual service. The great army who serve in the ranks of workers play an honorable part in life, and if they seek to improve not only their technical ability but their understanding and appreciation of the things of mind and soul, they are as worthy in service and in leadership as those who have chosen professional occupations.

College Culture. It is true that the college offers some advantages beyond the utilitarian training for certain professions. It offers a culture of manners and address through association with superior minds, in teachers if not in undergraduates. It offers (in greater or less degree as it retains or abandons Christian principle) a training in moral perception and conduct. It offers in any case a discipline of mind in application to study. For all these cultural values the college is to be regarded, as well as for its professional training. Anyone who makes a success of his college work has, possibly, gained more in social, intellectual, and moral discipline than he has gained in acquisition of knowledge. But the question remains of a necessitous balance between culture and utility. The college graduate who finds himself a misfit in the economic scheme of things and who cannot make his own living in worthy service, is not sufficiently compensated by being either an intellectual prodigy or a charming fellow, nor even, we may assert, an impeccable character. Cannot mental discipline and social grace and moral strength be gained elsewhere than in college? Certainly they can. So, while, if one's professional needs lead him to college, he may take gratefully the added benefits of culture; on the other hand, if his practical requirements do not lead him to college, he may and should seek to cultivate his social sense, to attain mental vigor and discipline, and above all to develop the strong fiber of Christian character. For this his home influences are primarily responsible, and after that he must make himself responsible by a choice of his company, his reading, and his direction of his will.

Noncollege Prospects. It is possible that they who elect a career which does not require college training may be sooner ready to take up the responsibilities of marriage and parenthood. When they have proved their capability as workers and income producers sufficient to meet the necessities of a family, and when

they have demonstrated their stability in mind and spirit, they are justified in erecting the pillars of a new home. Such demonstration, however, will not ordinarily be made before the age of from twenty-two to twenty-five.

College Prospects. As for the college student, he must consider the finishing of his education to be primary to marriage. The reason for finishing school before marriage is obvious. Marriage brings, not only joy, but cares and burdens, financial and personal. The individual has no longer responsibility for only himself, but is bound by obligations to the one he marries, in sickness and in difficulties no less than in prosperity. After marriage one shapes his life, not according to the requirements and possibilities of one person, but of two or more. Children will or should be born, for both the legal and the moral purpose of marriage is primarily the perpetuation of the race. Any attempt on the part of young married people to evade the legitimate end of marriage and the consequent burdens is fraught with both physical and moral danger. They who marry should do so with the sincere and happy expectation of becoming parents.

Disappointment. A young man and a young woman who marry while yet they have before them the completion of their education, are, in the great majority of cases, certain to find an interruption and usually a complete stopping of their intended careers. If they have planned worthily for training in vocations, and then are compelled to relinquish that training, it not only will be a disappointment to them, but will rob the world of the better service they might have given. Unless by unusual fortune of temperament they are able to readjust their minds happily to the changed conditions, they will feel cheated of life's opportunities and will pass on to their children unhappy views and unfortunate conditions of life.

Conclusion. Therefore parents should do all in their power to inspire their children to choose, and persistently to pursue, the course of training which will best fit them for service, and to postpone their marriage until they have attained their object. In the case of college students, marriage should wait upon graduation; and in the case of both college and noncollege young people, it should be after a demonstration of real fitness, in age, in vocational training, and in economic standing.

CHAPTER 46

The Broader Education

What Is Education? We are liable to think of the school experience as the sum and substance of education. It is not. The school, in one or all grades, is indeed an essential instrument of education. Without it we should not have so widely diffused the literary arts, nor, in consequence, civilization as we know it. Nevertheless we should have education, and the most essential education, which is the science of using to advantage the resources that come within the reach of man. It is education which develops in the babe the use of his legs, his fingers, his tongue, and that teaches him how to enlist the aid of others in attaining his desires. The training of little hands to do fitting household tasks, to care for pets and livestock, to plant and to reap, as well as to engage in the plays imitative of work, is important education. Acquaintance with social laws and usage, and experience in meeting the personal and group problems of society, is an education to the youth. And as the youth emerge into full manhood and womanhood, there spreads before them a great field of learning, not only in the manual skill, the literary arts, and the physical and social science which have been parts of their elementary training, but in that skillful management of their careers and fortunes which is necessitated by their future independent and interdependent life. This is the broader education.

The Fruits of Righteousness. The young man and the young woman will soon launch forth, in marriage, as a new unit of society. What they have to contribute to the well-being and uplift of society depends upon their vision of life and their preparation for service. If through understanding and obeying the physical laws of life they have good health, not only do they insure happiness for themselves, but they relieve the state from burdens of support and contribute of their vitality to the general welfare. If they have cultivated habits of industry, enterprise, and thrift, they not only receive for themselves the benefits of their fruitful labors in the possession of property and power, but they contribute to the wealth of the nation and, if right-minded

in its administration, are a blessing to the people of the community and the state. If they have received a correct social education, and especially that high training which makes God the arbiter of all their affairs, they will help to save the state from the heavy burdens of unsocial conduct, and will, on the other hand, give of their good will and benevolence to the up-building of society; and in all of this they will find their own benefit and happiness.

Parents' Last Duty. To all these elements of citizenship and social responsibility should the young man and the young woman direct their attention as they stand upon the threshold of maturity, about to enter upon their life careers. And it must be said to be the last duty of parents to see, so far as they can effect it, that their children, man grown and woman grown, are equipped with this vision and this ability. What may they do to this end?

The Days of Test. What they can do depends chiefly upon what they have done. The experience of late adolescence is built upon the training of early adolescence and childhood. If through the early life there have been established habits of industry, foresight, and self-control, then now in this climax of education there will be manifest in full form these same qualities. If such training has been greatly neglected, there will be corresponding deficiency now. Yet still the young man or young woman who is thus lacking (and who has not some lack?) may, when faced by the realities of life, be galvanized into a sterner self-discipline and may recover much of the loss. Let every one of them be encouraged to do his best to comprehend and to meet the problems which face the mature man and woman, and, so far as possible, to overcome the handicap of deficient education. Inspire these young men and young women with the sense that they are in possession of the full powers of their youth, and that if they will put their wills upon the side of right, God their Father stands ready to give them aid in building the noblest manhood and womanhood.

Health Is Wealth. Give them the great idea that health is wealth, and that the squandering of health, little or much, in grossness or in peccadillo, is dissipation of a most precious possession. Make them to know that a man or a woman will prove

the right to the name only by intelligent self-control and, when necessary, self-denial. To throw away not only one's own health but the physical heritage of one's future children by indulgence in the race poisons of alcohol or tobacco or narcotics is a crime against humanity. In a lesser degree, yet often tallying high, are any and all physical transgressions in diet, in exercise, in rest, in cleanliness, in all matters of hygiene. The man and the woman are responsible to themselves, to their children, to society, and to God to know the laws of nature and to hold them in strict regard in their own experience. Not otherwise are they receiving and making use of the higher education which teaches the individual that he is a member of society and responsible in his part for the well-being of the whole.

Able to Serve. Give them to understand that the world does not owe them a living, but that they owe the world a benefice. To consider one's self a dependent upon the charity of society is to weaken the fiber of manhood and womanhood and to contribute rottenness to the social and political body. The young man and the young woman must see to it that each is fitted to bear a worthy part in the industry of the world, to be able to give something of intrinsic worth to meet the world's hungers, whether it be potatoes or a sonata. All are not constituted alike, nor uniformly equipped: some may be agriculturists, others artists. But if each most earnestly applies himself to his science and his art, and sees to it that he produces the best of which he is capable, and ever strives for higher ability, he is doing his part. Nevertheless, it is well that they who would minister to the æsthetic hungers of men should also, as an avocation, have some business that will minister to their own material hunger; for it is notorious that in hard times men will forsake the musician for the milkmaid and the etcher of pastoral scenes for the producer of pastoral solids.

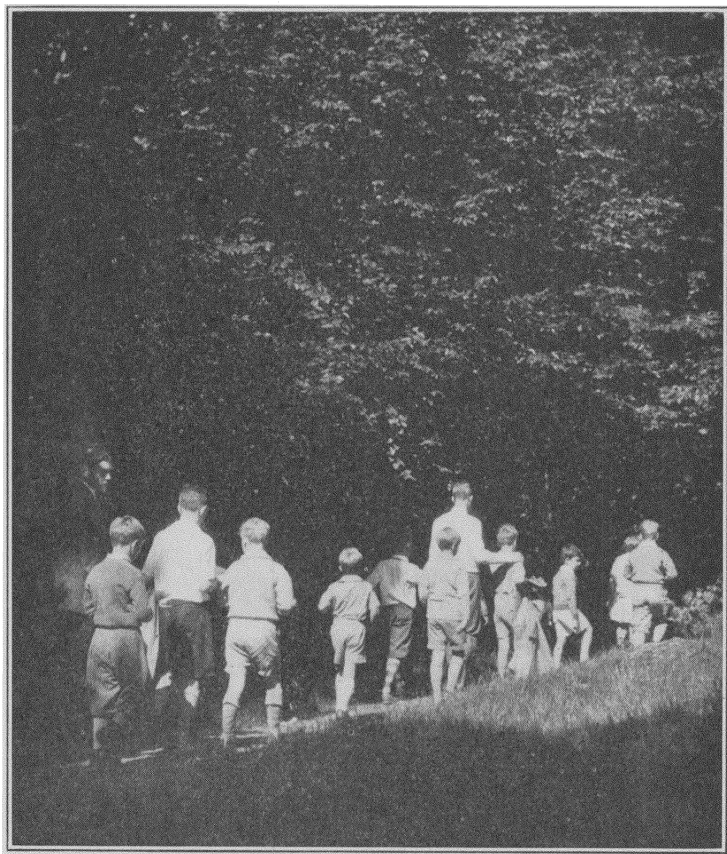
High Hearts and Humble. The majority of mankind must enter occupations which produce material necessities and comforts. A singer, an orator, an author, may in his one person suffice to feed the minds and souls of millions; but to produce corn for the million, or shoes, or knitting needles, will take a thousand times one man. Man does not live by bread alone, and if he attempts it he soon becomes something less than man; yet man

without bread will not long live to be either man or beast or superman. There is no reason why, if he set his soul to the breezes of heaven, the tiller of the soil should not become also one to stir the souls of men—an Abraham, a Cincinnatus, a Washington. And there is no good reason why he whose spirit sings in the keys of eternity should not learn wisdom and gain inspiration in time's laboratory, in nature's garden—as Solomon with his hyssop, Vergil with his olives, and Newton with his apple.

Social Righteousness. Make these young men and young women to sense their social responsibility. They are not, they must not be, like children idly fingering the switches of life's vital current, love. Love is not a power to play with, flashing on and off, striking at random, and thrilling the nerves with lawless waves of impulse. Before this sanctuary of God they cannot afford to play the fool in priesthood, to be a Nadab and Abihu offering strange fire in the holy place, nor a Hophni and Phinehas polluting with licentiousness the mysteries of God. They must make themselves to know that they each have a sacred office to fill in ministering to the next generation the life of God reposed in them. In their association with one another, these young men and young women must stand up to the principles of right conduct which prove them the sons and daughters of God rather than heathen nymphs and satyrs reveling in lust. These laws are innate in human minds divinely guided; they uphold the dignity of man and woman and protect the integrity of the race. False taboos there may be, indeed, in society's proscriptions, inhibitions born of scandal and prudishness; but these are not to be relieved by license. To hold one's honor above sensual temptation, to master one's passions with the grip of family pride, to lift one's face to the fair smile of heaven in the consciousness that virtue is sovereign in the soul,—that is to give the stamp of divine royalty which marks the princes and princesses of the courts of glory.

A Royal Band. Then there will stand forth men and women educated in the schools of God, men and women who cannot be bought or sold, who in their inmost souls are true and honest, who fear not sin because they are not in its debt, who know their duty to themselves and to the world, and who will stand for right

though the heavens fall. Of such men and women there will be built a society that is pure in its communion, just in its judgment, high in its purpose, and devoted to the uplifting of humanity and to justification of the plans of God. To such a cause are our sons and daughters to be dedicated, and in such a dedication, after due preparation, will the labors and the prayers of parents find their reward.



STUDENTS OF CHILDHOOD

Students of Child Life

Business of Life. Whatever the profession or business to which the young man and the young woman plan to devote themselves as a means of livelihood and as a contribution to society, there faces them equally the greatest profession and the greatest business of life; namely, parenthood. For this greatest work there is demanded training. For every vocation there is required training. No one would think of setting himself up—at least no one would be accepted if setting himself up—as a physician or a clergyman or an engineer or a teacher, without first receiving a special education for his work. No one can succeed in trade or in agriculture or in manufacture unless for such work he has had training, practical or scientific or both.

Training in Child Culture. Parenthood demands training in many lines—physical, financial, governmental, and pedagogical. The parent must be in some degree physician, manager, and teacher, all rolled into one. Besides ability to make a living for the family and to provide for the technical education of their children, parents must be intelligent in the sciences of body and mind, and wise to apply the principles of teaching and management. The young man and the young woman approaching the age of marriage and parenthood need, in their preliminary education, to study the science of child training. And even if it should happen, as in some cases it will, that this or that young man or young woman should never marry, the training will not be lost, for it is of utmost value to the teacher and the leader in any relation to the race.

Home Experience. The first, and possibly the best, training for the duties of parenthood comes to that happy child who has in the home children younger than himself. The older child is inevitably an understudy to the parents in the management and teaching of the younger children. If father and mother are wise in their apportionment of duties and in adjustment of the temperaments of their children to one another's needs and responsibilities, every child in the home who has a younger brother or

sister will receive valuable experience in some of the duties of a parent, and these lessons in parental duties thus learned in childhood by practice and teaching from the parents themselves, will sink in deeply and become the most basic part of the future parent's training. How important it is, then, that parents shall set before their children the right ideals and the best examples of parental management!

Community Experience. Outside the home there will also come to many young people the opportunity of dealing with children. Such opportunity is to be found in teaching in the elementary classes of the Sabbath school, from kindergarten to junior division; it may come in the assumption of responsibility in leadership in the Junior division of the Young People's Society, or in voluntary association with and ministry to children of the neighborhood. In the last years of adolescence it will come to some (more young women than young men) in the profession of teaching in public or private schools. Such experience in association with children and in leadership is to be sought by the mature youth, as a most valuable part of the training of which as parents they will stand most greatly in need.

Scientific Study. Yet, with all the practical experience in home and community which may be obtained through these means, it is essential that the youth make specific study of the science of child training. For there are bound to be some faults in every home and in every parent, and the misconceptions of child culture which are thus gained by the youthful student need to be corrected by reference to the best authorities. Seldom, also, does the science of child training become systematic in the mind of the student through experience alone, any more than the science of mathematics would become a clear system through the ordinary processes of counting and measuring and combining factors, without any connected study. The young man and the young woman should apply themselves to the study of child culture, and if such study cannot be found in their school courses, then it should be made their private study.

Government of the Child. The primary division of the science of child study is government. The child must learn to govern himself through being governed and at the same time being taught. The first essential of parental government is self-

government on the part of the parent; and to attain to this self-government must be the concern of the student of child management. Self-government is the work of a lifetime, and it should be earnestly entered upon in youth. The appetite, the sex impulse, the temper, need all to receive the discipline of a well-instructed mind and a vigorous, consecrated will. Indulgence in any bodily excess makes its mark upon the temper; and a hasty spirit and ungoverned tongue are fatal to the attempt to govern a child. Most persistently, then, must study and effort be made to keep and to increase control of one's self as a prerequisite to government of others.

Observation of Child Types. Besides this, study may well be given both through instruction and through observation, to the different types of children and their manifestations of personality. There are timid children and bold children, placid children and passionate children, submissive children and obstreperous children. Various factors besides heredity enter into these mentalities,—physical factors, environmental factors, educational factors. The young man and the young woman may study them both from books and from observation. Observation, if it be combined not with narrow judgment but with considerate love, will teach them many things. It is natural to be repelled by any childish manifestation of ill temper and contrariness; but the student will rather feel, as does a physician, that here is a pathological case to observe, and his patience and love may be rewarded with an increase of his own knowledge and wisdom as well as with benefit to the child.

Elements of Government. Government, however, means more than an understanding and a classification of dispositions. It involves correct management. The student who learns to apply in every case, first, correct judgment, second, choice of procedure, and third, firmness in maintaining his position, will be in the way to a solution of the problems of child government. Judgment comes with reflection and study; correct procedure must be learned from careful study and experience; firmness is a virtue inextricably bound up with self-control.

Work of Teaching. After government comes the work of teaching the child. Here is a great field; for the child needs to be taught, line by line and point by point, all the science of life.

He has to be taught physical science—the understanding and care of his body; he has to be taught social science—the way of dealing with those he meets and with whom he associates; he has to be taught the natural science of things about him in the wonders and glories of creation; he has to be taught the practical science of making a living through training of his senses and applying of his powers to the making and the combination and the manipulation of tools and material; he has to be taught the history of the human race, that he may learn wisdom from its experience; he has to be taught to know God, to trace the impress of His hand upon all science and all affairs and to learn of His nearness to the least as well as the greatest, to himself amid the multitude. The parent-teacher, indeed, can teach only so much as he knows, and he can teach that only as he learns to make it intelligible and thrilling to the child. Besides the gathering of knowledge, which is the duty of the adult for other purposes as well as for the instruction of the young, the student of child culture must pay great attention to the methods of imparting his knowledge—and here is where the special study comes in.

Story-Telling. Every forward-looking youth should learn to be a good story-teller, for it is through the story that much of the child's teaching must be done. The history of the world, in little vignettes of story, may be imparted to the child at a very early age, and with the interest of the narrative the properly constructed story always carries its inherent lesson of conduct. The science of the human body and of animals and birds and trees and flowers and stars will also lend itself to the story form, and be cherished and absorbed the more fully for its imagery. Story-telling should be made a part of the equipment of every parent and every teacher. No mere bent to story-telling, which is possessed by some, should be accepted as sufficient, for story-telling is a science, and its science should be definitely studied while its art is employed.

Fountain of Knowledge. The mind of the teacher should be stored with great memories, with stories of the Bible, stories of history, stories of personal interest, stories of nature. There cannot be on the part of the story-teller too great acquaintance with the stories of the Bible. Out of the possible five hundred

stories to be derived from that source, not more perhaps than fifty are at the command of the majority of Bible story-tellers. Yet the richness of the lessons which nearly all contain is reason enough for a greater search and a greater effort at adaptation to the child mind.

Nature Teaching. Nature teaching extends farther than the story may carry it, and every prospective parent should become an enthusiastic student of nature, learning to understand its secrets of structure and life and use, that in simple form he may present it to children, from babe to adolescent. In no other way can the greatest lessons of life be so easily and lastingly impressed.

A Guide Group. In pursuing this whole field of study and child training, the young person cannot be better advised than to follow the Christian Home Series, of which this volume is the last. The first book of this series, "Makers of the Home," opens before the mature youth the basic and vital questions that relate to his own conduct and preparation of life for parenthood; the second book, "All About the Baby," contains indispensable instruction to the potential mother, and much of it is essential also to the potential father; the third volume, "Through Early Childhood," covers all the field of instruction of the young child; while the fourth volume, "Growing Boys and Girls," is of great value, not only to parents of pre-adolescents, but to those who would be their companions and teachers, in school, church, and community work. With the bibliographies and suggestions of wider reading which accompany the studies in these books, the young students of child life will be safely and profitably led forward in their preparation for the great rôle they are to occupy in the not-distant future as parents and teachers of children.

The Final Reckoning

The Peak. Top of the hill! And the day is young, the sun is bright, and the air like wine. Before our eyes the road winds back, the well-remembered road, the road that has been pressed by our heavy, oftentimes lagging feet, and by the dancing steps of our little children and the eager stride of our growing youth, the road that has brought us out together at last upon this height, this Mizpah, parting place of parent and child. For the day has come when we must say farewell, the day when we conclude the history of our teaching and our care, the day when we bestow the accolade of manhood and womanhood upon these youthful men and women who have been so long under our tutelage,—and we say to them, “Go forth to service, and to joy.”

Beautiful Retrospect. How beautiful is this panorama of the past, when it is filled with the record of love and devotion on the part of parents and the dutiful response of children who have kept the faith and given their powers to the service of humanity and of God! No picture of celestial scenes could stir the heart more deeply than that portrayal of a humble, happy, Christian home among the Scottish hills, by that lion-hearted man of God, John G. Paton. He tells of the cottage home, with its “but” and its “ben” and its tiny sanctuary, “the closet,” where daily and more than once a day his patriarchal father retired to look into the face of the great High Priest, and to come forth with the happy light upon his countenance of one who has seen God. He tells of the patient and loving toil and care of that dear mother whose sprightly youth was succeeded by a piety and a devotion that helped to put the feet of eleven sons and daughters upon the paths of God and to write the name of one of them upon the highest scroll of missionary heroes. He tells of the long hours of labor for all at the knitting frames which were their means of livelihood, but also of the animated groups upon the road or about the family fireplace where the elders told the stirring tales of Scotia’s life, in which sometimes they, but more their ancestors, had had part. And most espe-

cially he tells of the Sabbath days, which put a period to their toil and sent the children on the long walk with their father over the moors to the distant kirk, and of the afternoons spent in well-devised religious exercise, of story and memory and catechism. He tells of the struggles for education and of the inspiration of parents who had dedicated their children to God for service beyond their own opportunity, and of the sacrifices made that those children might win through. And when at last, as he the eldest son was going forth from the parental roof, light burdened as the apostles of old and destined to a modern apostleship not less than theirs, his father walked with him the first six miles upon the way, with "counsels and tears and heavenly conversation," until the parting place was reached; then—"God bless you, my son! Your father's God prosper you, and keep you from all evil!"

Our Pride and Hope. So, with the natural tears that parting brings, but with the joy of a finished work and with the benediction of devoted lives, may parents send forth their sons and daughters, at their maturity, as the servants and messengers of God. It is right that we should take pride in the strength and purpose of those whom we have trained through all these first years to equip themselves for worthy service. We have taught them truth. We have shown them how to build strength upon strength by obedience to the laws of health. We have shown them how to conserve their powers through self-control and how to apply those powers through generous gift. We have filled their minds with the inspiration of heroes who have wrought for God and humanity; we have pointed them to fields of service as worthy as those heroes won. We have directed them through the strenuous years of youth, when hot impulse fired their blood and romance sought no governor. We have taught them to test and try their judgment and to hold in leash their passions to be their servants and not their masters. We have brought them up to know God and to count themselves the children and friends of God, who calls them every one to a great work. And shall we not have reward in them, our sons who have grown up according to our planting, and our daughters who stand forth as palaces of our building?

What Gift? What shall we ask for them of the Lord of life? Shall we ask great fame and riches and victory over their enemies? Shall we ask that they have ease and quietude in their borders, and that their eyes shall never look upon trouble nor their temples throb with pain? Shall we pray for them a heaven upon earth, and also a heaven beyond? If we would ask for them happiness, where does happiness dwell? Not in marble halls, not in gold-choked vaults, not in the velvet lap of praise, not in the laurel crown. Joy is the outcome of love that reckons nothing of self, that gives its all, even life itself, for others.

Virtue's Reward. This is the crowning grace of parents' work, that they give their children as men and women to the service of God and of humanity. It may chauce that the world shall widely hear of this one or that who has wrought great deeds; it may befall that none but God shall know and keep record of those deeds. It matters not. If any deed be worthy, it carries with it its own reward in the consciousness of service given and of blessing bestowed; and if it be bruited abroad or if it be smothered in silence, it is all one. They who would trumpet their alms to the world cheat themselves; for in the place of happy peace they receive the acclaim of men, and truly they have their reward. But they who give unheralded, find themselves companions with the greatest Giver.

The Cost of Love. But not without cost! Love is a sword, and he who falls upon love must needs be wounded. The way to peace lies through pain. Life is given through agony, and mother love thrives thereon. Wisdom of life is learned and taught through painful trials and endureings, but the teachers shall shine as the stars forever and ever. Service of life is given with many a loss, many a mocking, many a repulse, yet still the love that gives of life for the benefit and uplift of mankind is the love that brings fellowship in the joy of Him who is Lord of all. These children of ours whom we dedicate to the service of God and humanity will be sufferers with Him who is the embodiment of divine service; and to their parents as to His it may be said, "Yea, a sword shall pierce through thy own soul also; that the thoughts of many hearts may be revealed." What is that to us, if the design of the ages, in even some small part, may through us and them be consummated?

Ministry of Life. What shall their service be? It matters not so much to what they put their hands, provided only it is the task for which they are best fitted. But it matters all that their spirit in the doing of it shall be the spirit of the Master, who "came not to be ministered unto, but to minister, and to give His life a ransom for many." They may till the soil, they may shape the submissive iron, they may ride the clouds, or thunder a conquering word to the souls of men. A thousand trades and a thousand means lie at the choice of them who go forth to face the world. We may desire our son to be a minister of grace or a healer of men's ills or a subduer of nature's forces to the wants of the world; we may destine our daughter to the shaping of the ideals of the generation or to the soothing of woes in body and mind or to the sacred ministry of home, where the soul of the world is formed. Whether or not they follow our plan is not so vital; but whatever their occupation and their position in life, most vital is it that they shall drink deep at the fountain of eternal love, and be to the world henceforth "a well of water springing up unto eternal life."

Parents' Climax. Let this, then, be the final and consistent act of the parent as he dismisses the school which, for a quarter century, he has held with his child, that he dedicate that child, man or woman, not to the making of a great name or of a great fortune or of a great ease, but to the giving of all his powers to loving service for his fellow men. From such a dedication, from such a career, will come forth a glory and a gladness which are of the essence of heaven. And it shall prove that service worthily given upon the narrow field of earth has fitted the giver for a greater and a wider service in the kingdom of God.

Riches and Glory. There be many glories in the eyes of men, and myriad treasures that they seek. But treasure that is beyond the wealth of kings is in the hand of him who trains up a child in the way he should go, that he may not depart from wisdom all the days of his life. And the glory that is above all glories is in the soul of him who, being given a life to shape in the image of the divine, stands forth at the end of his probation in confidence and joy, to deliver again that perfected life into the hands of God.



WIDE THE FIELDS

"We have brought them up to know God and to count themselves the children and friends of God, who calls them every one to a great work."—Page 295.

APPENDIX

A Suggestive Outline of Study

Division I

SECTION I

CHAPTER 1

What is the meaning of adolescence? and what years does it cover?

Why is adolescence the most critical period?

What are the five stages of human life?

Why is the adolescent period most susceptible of character molding?

How does the adolescent experience of Jesus point the way to our adolescents?

Supplementary Reading: "The Trend of the Teens," Chapter 1; "The Desire of Ages," Chapter 8.

CHAPTER 2

What is the right attitude of parents toward adolescence?

Should young people be expected to make all the advances and accommodations?

Check up on your aversions to young people's customs, and see what are justifiable.

Supplementary Reading: "Counsels to Teachers," pages 41-48; "Education," pages 230-232; "The Ministry of Healing," pages 388-394; "Leaders of Girls," Chapter 13.

CHAPTER 3

What is romance? and why is it strong in adolescence?

What advantage to character development may it be?

How can the parent guard against perversions of the romantic instinct?

Supplementary Reading: "Men, Women, and God," Chapter 3; "The Trend of the Teens," pages 95-103; "Guiding Boys Over Fool Hill," Chapter 3.

CHAPTER 4

What notable change toward personal government is marked by puberty?

Does the parent's word of command suffice in adolescence as in childhood? Why?

What laws are in the typical code of the young adolescent?

How may the parent and the teacher take advantage of these?

Supplementary Reading: "The Trend of the Teens," Chapters 2, 3; "Girlhood and Character," Chapter 5; "The Measure of a Man," Chapter 3; "Guiding Boys Over Fool Hill," Chapter 6.

SECTION II

CHAPTER 5

What marked changes have you noticed in developing boys and girls of adolescent age? -

What can you say of the adolescent's emotional attitude toward himself? toward others?

Discuss the symptoms of nervous and general body strain.

Outline the physical changes taking place at various periods.

What can you say of the body task after the age of sixteen?

What do we mean by adolescent hang-overs?

Supplementary Reading: "The Psychology of Adolescence," Chapter 3; "Girlhood and Character," Chapter 4.

CHAPTER 6

Name two outstanding symptoms of adolescence.

Define "introspection."

Why is it important that John and Mary "take inventory"?

What is the wise attitude toward adolescent Mary when she begins to show interest in her appearance?

How may we help her to form right ideals and at the same time satisfy her innate longing for beauty?

What is the greatest need for adolescent John? and what is often the parents' greatest lack?

Outline a plan for obtaining John's confidence and interest in the right health program.

Supplementary Reading: "Education," pages 195-201; "The Ministry of Healing," pages 295-310; "Womanhood in the Making," Chapter 1.

CHAPTER 7

Name some signs of lack of stability in the adolescent's nervous system.

How is the nervous system related to all body activity?

Name two important things required of any muscle.

How is this balance maintained?

What may be the result of fatigued nerves?

What can you say of the relation between the nervous system and physical growth? Between the nervous system and the emotions?

Name the most important things to be thought of in avoiding too great nervous strain for John or Mary.

Discuss school life; physical education; bathing.

Supplementary Reading: "Guiding Girls to Christian Womanhood," Chapter 2; "The Girl in Her Teens," Chapter 2.

CHAPTER 8

What are meant by ductless glands?

Give a list of them, and name three or four of the most important.

What is the relation of these glands to the nervous system?

What can you say of the thyroid gland? pituitary gland? sex glands? adrenal glands?

What can you say of the ductless, or endocrine glands, in relation to the personality of the individual? to obesity?

What can you say about glandular feeding?

What are some of the signs of glandular, or endocrine, deficiency?

Supplementary Reading: "The Adolescent Girl," Chapter 2; "Girlhood and Its Problems," Part III; "So Youth May Know;" "The Beginnings of Life;" "Glands in Health and Disease;" "Goiter Prevention and Thyroid Preservation;" "Outline of Endocrinology."

SECTION III

CHAPTER 9

What explanation is there of the tremendous energy that appears with adolescence?

To what extent and with what safeguards should physical exercise be encouraged in adolescent boy and girl?

What is the cause of the "awkward age"? And what is the solution?

Supplementary Reading: "Education," pages 207-213; "Father and Son Library," Vol. 1, pages 175-220.

CHAPTER 10

What is the origin of athletics?

What is to be said for athletics? What against it?

What perversions of the athletic purpose are observable in the popular sports?

How may the energies of youth be given a better distribution?

Supplementary Reading: "The Measure of a Man," Chapter 5.

CHAPTER 11

How closely related in education are the physical, mental, and spiritual natures?

How shall we succeed in consecrating the physical powers of our children?

What dangers lie in great indulgence in competitive games?

What noncompetitive occupations and recreations are available?

Supplementary Reading: "Happy School Days," Chapter 19.

CHAPTER 12

Why does the young adolescent seek a job?

What is the proper attitude of parents toward the undisciplined wants of this age?

How may the wants of the boy and the girl be made the incentives of their industry?

What occupations have you found for your adolescent children?

Supplementary Reading: "Youth, School, and Vocation," Chapter 1; "The Problem of Vocational Guidance," Chapter 1; "Education," pages 214-222.

SECTION IV

CHAPTER 13

How do you regard the tendencies of your adolescent children to make their special circles? What influence have you upon them?

What are the three social eras in the individual life?

In early adolescence, is attraction normally and most fully between those of the same sex or those of the opposite sex?

Is it surprising to find that adolescent children like to go away from home? Why?

Supplementary Reading: "Happy School Days," Chapter 21; "Win-some Womanhood," Chapter 3; "The Boy and His Gang."

CHAPTER 14

What social trend is especially to be noted in the Junior age?

How may the social and physical impulses of the young adolescent best be met?

Give the salient features of the physical and social program of the Junior Missionary Volunteers.

Supplementary Reading: "The Junior Handbook;" "The Junior Manual;" "Camping With the J. M. V.'s;" "Camp Leaders' Handbook."

CHAPTER 15

What opportunity have fathers to shape the ideals of their adolescent sons and daughters?

What is the father to teach his son?

Do you hear the call, or miss it?—"Where's mother?"

What difficulty have mothers in adjusting themselves to the changing mental attitudes of their adolescent children?

What is the mother to teach her adolescent daughter?

By what means may parents keep thoroughly in touch with their youthful children?

Supplementary Reading: "The Religious Education of Adolescents," Chapters 3, 4; "Father and Son Library," vol. 1, pages 121-162. "So Youth May Know;" "Youth and Its Problems;" "Girlhood and Its Problems;" "Himself;" "Herself."

CHAPTER 16

What creates in the adolescent the new sense of responsibility for personal appearance?

How much do the standards of dress as you know them depend upon custom and how much upon principle?

What provision must be made for the desire of the youth for social intercourse?

How much assistance need parents give to the social response of their children?

Supplementary Reading: "Girlhood and Character," Chapter 6.

SECTION V

CHAPTER 17

What are the causes of the mental development and disturbances of adolescence?

What do you make of your adolescent sons' and daughters' tendency to argue and debate?

What distinct difference is observable between the typical masculine and the typical feminine mind?

Should the adolescent be encouraged or discouraged to think? Why?

Supplementary Reading: "The Psychology of Adolescence," Chapter 7; "The Girl in Her Teens," Chapter 3; "Education, pages 123-145.

CHAPTER 18

What use of the imagination is made by the adolescent?

What largely determines the character of his fancies?

Have you a well-reasoned attitude, whatever it is, toward fiction reading? Make it clear to yourself and to your children.

What is the best method of correction of overreading?

How can the radio be managed to profit in your home?

Supplementary Reading: "Womanhood in the Making," Chapter 2; "Education," pages 146-168; "Father and Son Library," vol. 1, pages 228-235.

CHAPTER 19

Why is the early adolescent age a time of expansion in language?

What cautions must the parent observe in his dealing with this tendency?

Will ridicule or condemnation obtain our ends?

Give a definition of slang, and discuss the subject fully.

Why are we to expect more or less slang in the early and middle adolescent periods?

What is the cultural method of finally eliminating slang?

Supplementary Reading: "Education," pages 230-239.

CHAPTER 20

What is the explanation of the experience of hero worship?

What experience may the parents expect to pass through during this period?

Should the parent renounce his active interest in his children because they may select other persons to admire?

What responsibility and what opportunities belong to the person whom the adolescent selects as hero?

SECTION VI

CHAPTER 21

Why is religion necessary to the adolescent?

What is your definition of religion, especially as it applies to the adolescent?

What are the characteristic religious attitudes of early, middle, and late adolescence?

What explanation is there of the unsocial and uncivil behavior of many young adolescents?

How can the parent and the Christian worker best make contact with the religious needs of the young adolescent?

Supplementary Reading: "The Psychology of Adolescence," Chapter 12; "Education, Religion, and Morals," Chapters 1, 2, 15; "The Unfolding Life," Chapter 7; "The Measure of a Man," Chapter 6; "Girlhood and Character," Chapter 8.

CHAPTER 22

What is conversion? Give not a conventional definition, but one well thought out.

Is an emotional upheaval always necessary in conversion? When not?

What is the sound basis for the making of Christian life?

Supplementary Reading: "The Psychology of Adolescence," Chapter 13; "The Religious Education of Adolescents," Chapter 4; "The Desire of Ages," Chapter 56.

CHAPTER 23

How can parents keep contact with their children's spiritual life?

Do physical and social activities have anything to do with this?

Can parents assist in the school experience?

What influence will good music have upon the spiritual experience?

What influence has parental example?

Supplementary Reading: "Education," pages 225-229; "The Religious Education of Adolescents," Chapter 6; "The Making of Character," Part II, Chapter 4.

CHAPTER 24

What opportunity does adolescence give for broadening and deepening the spiritual life?

Beyond open profession, what must the essence of religion be?

What preliminary training in character building is necessary?

Outline the character-building program of the Junior Missionary Volunteer Society.

Supplementary Reading: "The Religious Education of Adolescents," Chapters 7, 9; "Womanhood in the Making," Chapter 4; "The Girl in Her Teens," Chapter 4.

Division II

SECTION VII

CHAPTER 25

What and why is middle adolescence?

What are the physical characteristics of Sixteen in boy and girl?

What social development is most evident?

Supplementary Reading: "Training the Boy," Chapter 18; "Training the Girl," Chapter 16; "Winsome Womanhood," Chapter 1.

CHAPTER 26

What is the rôle of the school in relation to the home?

What dangers to Christianity threaten in most schools? What remedy have you?

What advantage may there be in sending middle adolescents to boarding school? What disadvantage?

What causes aversion to school in many sixteen-year-olds?

How shall parents handle this restlessness and dissatisfaction?

What special caution is needed in regard to pushing adolescent girls in school studies?

Supplementary Reading: "Vocational and Moral Guidance," Chapter 13.

CHAPTER 27

Why is there an urge in middle adolescence to get a job of work?

Of what value is this impulse?

What opportunities can you find in your community for your boys to work? for your girls?

How will manual training and vocational guidance help to balance the sports impulse? How will it tend to the settlement of career?

Supplementary Reading: "The Problem of Vocational Guidance," Chapter 7.

CHAPTER 28

What is the prime principle in family government?

What new development comes in adolescence?

What confidence must the parent have?

How does suppression of youth's independence result?

What education must the parent give himself in his new relation to his adolescent children in regard to parental government?

Supplementary Reading: "The Trend of the Teens," Chapter 7; "Girlhood and Character," Chapter 10.

SECTION VIII

CHAPTER 29

What social problems face the Christian youth and parents in general society?

What responsibility have parents to see that proper social opportunities are afforded to youth?

Is prohibition of evil influences sufficient?

What new development of the social consciousness comes in middle adolescence?

What are the correct social principles to be taught your son and daughter?

Supplementary Reading: "Training the Boy," Chapter 11; "Training the Girl," Chapter 11; "Girlhood and Character," Chapter 11; "The Girl in Her Teens," Chapter 5; "The Girl and Her Religion," Chapter 5.

CHAPTER 30

What beneficent influence upon the life has romance?

Is middle adolescence the proper age for courtship and betrothal? Why?

What social attention is proper for this age?

Do you have confidential talks with your adolescent children upon the subjects of social ethics and marriage?

Supplementary Reading: "Womanhood in the Making," Chapter 3; "Happy School Days," Chapter 22; "The Measure of a Man," Chapter 10; "Guiding Girls to Christian Womanhood," Chapter 3; "Love, Courtship, and Marriage."

CHAPTER 31

What are the elements of normal religious consciousness in middle adolescence?

What use may be made of the youth's emotional development to deepen the religious experience?

What influence will parental and other adult example have upon the forming religious conceptions?

What relation have the social impulses of the youth to their religious experience?

Supplementary Reading: "The Religious Development of Adolescents," Chapter 3; "Girlhood and Character," Chapter 14; "Guiding Girls to Christian Womanhood," Chapter 4.

CHAPTER 32

What is the first essential in fixing the spiritual desire of the adolescent upon the true God?

What is the second great essential?

What is the third?

What is your program for making yourself the confidant and counselor of youth in their social and spiritual experience?

Supplementary Reading: "The Religious Education of Adolescents," Chapter 10; "Girlhood and Character," Chapter 15.

SECTION IX

CHAPTER 33

Of what should the mother of the adolescent be careful?

What should be her mental attitude during this time of uncertainty and often of anxiety?

What should be the somewhat new relation between parents and these maturing children?

Discuss meal planning with reference to food appeal.

How much care do you think should be taken to make the right kind of food attractive?

Give suggestions as to how this may be done.

Discuss the eating question from the standpoint of proper food balance.

Mention the mistakes that are sometimes made.

What plan do you think will best insure a sufficient amount of sleep?

Discuss the question of school and mental work?

What can you say of the recreational program?

How do you think is the best way to maintain an atmosphere of happiness and cheer in the home?

Supplementary Reading: "Girlhood and Character," Chapter 9; "Education," pages 202-206; "The Ministry of Healing," pages 271-286; "Good Food and How to Prepare It;" "The New Cookery;" "Newer Knowledge of Nutrition."

CHAPTER 34

Discuss John and his clothes.

What do you think should be the parents' attitude toward Mary's new interest in her appearance?

Discuss proper dress for the little girl before she reaches the age of adolescence.

How will this make it easier to instill proper ideas of dress after the daughter has reached her teens?

Discuss muscular development; shoes; proper distribution of clothing; self-consciousness in dress; self-forgetfulness.

Discuss positive versus negative education in dressing.

Supplementary Reading: "Girlhood and Character," Chapter 13; "Education," pages 246-249; "The Ministry of Healing," pages 287-294.

CHAPTER 35

What would you say are the factors in the cause of pimples, or acne?
Outline treatment.

What can you say of sick headaches and their treatment?

Discuss the nervous and glandular background for nervous and periodic attacks of various kinds.

Do not overlook the importance of careful examination by a competent physician in all uncertain conditions.

What can you say of constipation and its treatment?

Outline a plan for increasing the weight of the adolescent who is too thin. Discuss this from the standpoint of food, rest, recreation, emotional states, and anything else that may come to your mind.

Outline a plan for weight reduction. Remember that too great food restrictions, even for these adolescents who are easily satisfied, may be dangerous and should be prescribed wisely.

Discuss periodic irregularities.

Discuss general care during the monthly period.

CHAPTER 36

Discuss the emotional change and outlook of the adolescent boy or girl.

What can you say of the longing for friendship? for understanding? for sympathy?

What can the parent do to satisfy this longing normally?

What can you say may be the danger of an unsatisfied longing for understanding and companionship?

Discuss guidance.

Discuss John's and Mary's attitude toward each other.

Discuss the relationship of idealistic mental attitudes and biological impulses.

Can you see how the use of the sex mechanism without its melody of spiritual accompaniment is but to dishonor and degrade?

Discuss sex perversion, particularly in relation to idleness; to loneliness; to ignorance.

Discuss the harm spiritually, nervously, and physically, of "petting," "necking," and illicit caress.

What can you say of the diseases of gonorrhea and syphilis?

Discuss integrity in its relation to happiness and success in life.

Supplementary Reading: "The Measure of a Man," Chapter 9; "Training the Boy," Chapter 15; "Training the Girl," Chapter 12; "Youth and Its Problems," Part III, Chapter 3.

Division III

SECTION X

CHAPTER 37

What is the period of late adolescence? What are its evidences?

What contradictions in moods may mark its beginning?

Why does the older adolescent still require the services of parents?

Supplementary Reading: "Girlhood and Character," Chapters 16, 17; "The Girl and Her Religion," Chapter 11.

CHAPTER 38

How is faith developed?

What challenge to faith comes in late adolescence? And why?

How shall the doubts of the adolescent be handled?

Is the experience of doubt more common to young men or to young women? Why?

Supplementary Reading: "The Unfolding Life," Chapter 8; "Girlhood and Character," Chapter 20; "The Measure of a Man," Chapter 12; "Education," pages 169-192; "The Religious Education of Adolescents," Chapters 7, 11; "Leaders of Youth," Chapter 22; "Guiding Boys Over Fool Hill," Chapter 4; "Father and Son Library," vol. 1, pages 236-239.

CHAPTER 39

What is the law of life?

How shall the inspiration to worthy service be fostered?

Outline the assistance given through the Missionary Volunteer Society,—in Bible study, personal devotion and expression, history and doctrine, and personal service in various lines.

What opportunity is given in training for Junior leadership?

Supplementary Reading: "Training the Boy," Chapter 24; "Training the Girl," Chapter 21; "Girlhood and Character," Chapter 18; "Missionary Volunteers and Their Work," "Junior Handbook."

CHAPTER 40

Meditate upon the scene of Jesus' reception of His first disciples.

What parallel may be found in the world of Jesus' time and that of our own time?

Why is Jesus appealing to youth?

Through what experience will the youth find Jesus?

How may parents and leaders foster these opportunities and desires.

Supplementary Reading: "Education," pages 73-96; "The Girl and Her Religion," Chapters 17, 18.

SECTION XI

CHAPTER 41

What is the attitude of intelligent parents toward their mature children's experience in love?

What preparation is necessary for a successful marriage?

What is the proper age for courtship and marriage?

To what extent and in what ways can parents guide in their children's selection of life companions?

Supplementary Reading: "Guiding Girls to Christian Womanhood," Chapter 6; "Winsome Womanhood," Chapter 7.

CHAPTER 42

What are the basic laws of correct social relations?

How deeply must parents understand the principles which lie behind these laws?

Can love be played with? Why not?

Supplementary Reading: "Men, Women, and God," Chapter 2.

CHAPTER 43

What is the most important social decision? Why?

Upon what principles should a young person choose his or her mate?

What is "marrying well"?

What reasons are there for religious unity between husband and wife?

What is the correct attitude of young people in college in relation to social experience and courtship?

Supplementary Reading: "Men, Women, and God," Chapter 4.

CHAPTER 44

Do lovers need to quarrel?

What is the prime cause of lovers' quarrels? What is the remedy?

What liberties of social enjoyment should be accorded by each party in betrothal to the other?

What are other causes of lovers' quarrels?

In what light should these conditions be adjusted?

Where may counsel be had?

SECTION XII

CHAPTER 45

What relation has the school education to marriage?

For what classes is college education necessary or advisable, or for what classes unnecessary?

Of what value is vocational training in connection with college education?

Supplementary Reading: "Training the Boy," Chapter 6; "Training the Girl," Chapter 6; "The Ministry of Healing," pages 439-457.

CHAPTER 46

How broad is the field of education?

Besides their school training, what education should young people seek?

How important is health education?

What importance is to be attached to education in self-dependence?

Are leadership and influence confined to professionally trained men and women?

What is the highest education?

Supplementary Reading: "The Ministry of Healing," pages 439-466; "The Making of Character," Part II, Chapter 3; "Social Problems and Education," Chapter 5; "Training the Boy," Chapter 19; "Training the Girl," Chapter 17.

CHAPTER 47

Why should young people study child training?

What is the best school for this training?

Where else may the youth gain experience in dealing with children?

What systematic study should be made of the subject?

What are the two great divisions of child study?

Where may a systematic study of the subject be obtained?

Supplementary Reading: "Education," pages 262-271; "Training the Boy," Chapter 22; "Training the Girl," Chapter 18; "Girlhood and Character," Chapter 18.

CHAPTER 48

Write a review of not less than two thousand words covering your experience as a parent.

Supplementary Reading: "Education," pages 301-309.

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